



See here th' effigies of a Child whose wit  
So furr outstripps his yeares & ruder thronge  
That at Ten yeares he doth teach youth what  
For their behaviour from a forraigne tongue



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So furr outstripps his yeares & ruder thronge  
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Youths Behaviour,  
OR,  
Decency in Conversation  
Amongst Men.

Composed in French by Grave Persons, for the use and benefit of their YOUTH.

Now newly turned into English, By

**FRANCIS HAWKINS,**

Nephew to Sir Thomas Hawkins, Translator  
of Cassin's Holy Court.

With the addition of Twenty six new Precepts, written by a grave Author, which are marked thus, (†) and some more Additions.

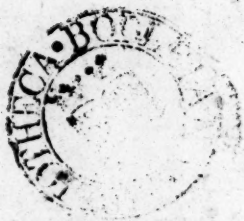
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The Ninth IMPRESSION.

Whereunto is added Lilies Rules, translated out of the Latin into English Verse. There is likewise added the first Entrance of a Youth into the University; together with English and Latin Proverbs, and a very useful Table, for expounding of hard words in the English Tongue, much enlarged. All which new Additions may be sold by themselves.

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London, Printed by S. Griffin for William Lee, formerly dwelling at the Turks-head in Fleet-street, but now living next to the Kings-



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## *To the READER.*

*Gentle Youth,*

**T**Hink it not amiss to peruse this Piece, yet connive at the style; for it hath need thereof, since wrought by an uncouth and rough file, of one in green years; being aged under eight. Hence, worthy Reader, shew not thy self too rigid a Censurer.

This his Version is a little disguised, and therefore likely will it appear to thee much imperfect. It ought to be his own, or why under the Title is his Name written? Peradventure thou wilt say, what is it to me? yet hear: Such is it really, as that I presume the Author may therein be clearly seen to be rendered faithfully; with his courteously be thou satisfied.

This small Treatise in its use, will evidently appear to redound to the singular benefit of many young spirit, to whom solely and purposely it is addressed. Pass it therefore candidly and without mistake.



## In Laudem Authoris.

**T**Hough here be wonder when 'tis known,  
A child shou'd make this work his own,  
(Since he that can translate and please,  
Must needs command two languages.)  
Yet this is nothing to the rest  
Of treasure which this little Chest  
Contains, and will in time bring forth,  
To call just Volumes of his worth.  
If thus a Branch, what will he be  
When he is grown to be a tree?  
So glorious in the bud, let men  
Look for th' Hesperides agen.  
And gather fruit, nor think't unfit  
A Child should teach the world more wit.

James Shurley

**A**Bout twenty five years since, at the request of Dr. *Hawkins* (Father of this young Author) I Printed this little Book of *Youths Behaviour*, being then newly translated out of French by his said Son. all which impression I soon sold, but being of a small value I neglected to reprint the same, inso-much that it grew very scarce; but through the importunity of divers of my acquaintance I printed a second Impression, which being likewise sold and the troubles of the Wars then (*viz.* about 18. years since) coming on, I wholly laid it aside, not intending ever to have printed the same any more. But this Child could not be thus stifled in his birth, nor this spark of his fame thus raked up in the ashes of oblivion; for some years after, one Mr. *Pinchester*, a learned Scholar in *Oxford*, came unto me, and desired me to new print this little Book, it being as he said, so excellent a Book to instruct youth in behaviour and good manners, that the like was not extant in any language; and further to encourage me thereunto he laid me down ready money for two hundred and fifty of them, saying that he was going to keep a great School in the City of *Norwich* where he would use the same for the benefit of his Scholars. After that a Counsellor of the middle Temple, in the year 1652. added twenty five new precepts, which that they may be distinguished from the Authors, are marked thus (†) at which time a Gentleman of *Lincolns Inn* turned this Book into Latine. And now this present year 1668, I have presented to your view this ninth Impression having at the end, one Table of choice Latine and English sen-

tences to adorn youth in discourse and to encrease their understanding, as also to stir up in them a greater desire to the attaining of the Latin tongue. In the last impression, there was two other Tables viz. one of the terms of Arts and Sciences, the other an explanation of most hard words used in discourse or in any English Author; but finding the trouble and inconveniency of two Alphabets, they are now both reduced into one, whereunto are now added divers others words which were not before, (and not usually met with in any Dictionary of this kind though of far greater Volumes) being very profitable in helping to discourse: and for the right understanding of what you read in learned Authors, hereunto also is further added by an eminent person, a small Treatise of the first entrance of a youth in the University.

I have heard so much of the worth, and great use of this little Book that I dare not speak any more of it, least I should extenuate its merit by striving to expresse it with so weak a pen as mine; therefore I shall leave it to the candid Reader to judge of it by the benefit his youth will reap thereby, and I shall judg according to my benefit in your kind acceptance, whereby I may multiply the impressions.

There was a second part of this Book, (writ by an able pen) for the instructing of women especially the younger sort of Maids and boarders at Schools, but in the late dreadful fire, the half of the Impression being 800. were burnt; but finding it very well liked and much desired I am now preparing it again for the Presse and hope to have it finished within two or three moneths.



# Youths Behaviour.

O R,

## D E C E N C I E

In Conversation amongst Men.

### CHAPTER I.

*General and mixt Precepts, as touching Civility amongst Men.*

**E** Very Action done in the view of the world, ought to be accompanied with some sign of reverence, which one beareth to all who are present

2. It is ill-beseeming to put one in mind of any unclean or ill-savoured thing.

3. Take heed as much as thou canst in the presence of others, to put thy hand to any part of thy body, which is not ordinarily discovered, as are the hands and face : and to accustom thy self thereunto, it is well done to abstain from so doing, yea being alone.

4. Do not thou shew any thing to thy companion, which may affright him.

5. Sing not within thy mouth, humming to thy self, lesse thou be alone; in such sort as thou canst not be heard by others. Strike not up a Drum with thy fingers or thy feet.

6. Rub not thy teeth nor crash them, nor make any

## *Youths behaviour*

ny thing crack in such manner that thou disquiet  
by body.

7. It is an uncivil thing to stretch out thine arms  
length and writhe them hither and thither.

8. In coughing, or sneezing, make not great  
noise, if it be possible, and send not forth any  
gh, in such wise that others observe thee, with-  
out great occasion.

9. In yawning howl not, and thou shouldst ab-  
tain as much as thou canst to yawn, especially  
when thou speakest, for that sheweth one to be  
weary, and that one little accounted of the com-  
pany : but if thou beest constrained to yawn, by all  
means, for that time being, speak not, nor gape  
wide-mouthed, but shut thy mouth with thy hand,  
or with thy handkerchief if it be needful, readily  
turning thy face to another side.

10. When thou blowest thy Nose, make not thy  
Nose sound like a Trumpet, and after look not with-  
in thy handkerchief. Take heed thou blow not thy  
Nose as children do, with their fingers, or their  
sleeves, but serve thy self of thy handkerchief.

11. To sleep when others speak, to sit when o-  
thers stand, to walk on when others stay, to speak  
when one should hold his peace, or hear others,  
are all things of ill manners : but it is permitted  
to a superiour to walk in certain places, as to a  
Master in his School.

12. It is a thing unseemly to leave ones bed out  
of order, & one ought not to put off ones clothes in  
the presence of others, nor go out of ones Chamber

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*touching Civility among Men.*

half unready, or with a night-cap. Let not thy chamber, nor thy table where thou studieth, be unhandsome, especially in the sight of another, and if so be that thou hast one to make thy bed, leave it not uncovered when thou goest out thence.

13. During the time thou shouldest study, thou beest in the company of others, it is not fit to make a noise, or read so loud that thou beest understood by others who study : Likewise it is misbecoming to study, or read other Books unseasonably, while the Master explicateth a Lesson, as also to hinder thy fellows attentions.

14. Hearing thy Master, or likewise the Preacher, wriggle not thy self, as seeming unable to contain thy self within thy skin, making shew thy self to be the knowing and sufficient person, to the misprice of others.

15. At play, and at fire, good manners will, that one give place to them who are newly come.

16. Take heed that in playing thou do not overheate thy self; Contest not, nor speak louder than thou maist with moderation. Drink not when thou art hot, be it that it cometh by play or by walking apace, or other labour, for it is a thing very prejudicial to health, to drink at such a time.

17. It is not decent to spit upon the fire, much less to lay hands upon the embers, or to put them into the flame to warm ones self, nor is it becoming to stoop so low as even to crouching, and as it were one fate on the ground. If there be any

## *Youths behaviour*

eat on the fire thou oughtest not to set thy feet thereon, to heat it. In the presence of a well bred company, it is uncomely to turn ones back to the fire, or to approach nigher than others, for the one and the other savoureth of preheminance. It is not permitted, but to the chief in quality, or to him who hath charge of the fire, to stir up the fire with the fire-fork, or to kindle it, take it away, or put fuel on it.

18. When thou sittest, put not undecently one leg upon the other, but keep them firm and settled: and joyn thy feet even, crosse them not one upon the other.

19. Gnaw not thy nails in the presence of others, nor bite them with thy teeth.

20. Spit not on thy fingers, and draw them not as if it were to make them longer: also snifle not in the sight of others.

21. Neither shake thy head, feet, or legs; Rowl not thine eyes. Lift not one of thy eye-brows higher than thine other. Wry not thy mouth. Take heed that with thy spittle thou bedew not his face with whom thou speakest, and to that end approach not too nigh him.

22. Kill not a Flea or other unclean Vermine in the presence of others; and if thou seest any filth on the ground, as some thick spittle or the like, put thy foot thereon dexterously if thou canst: If that were upon the clothes of thy companion, shew it not to others, but if thou canst put it off neatly, yet without his taking notice thereof, if it may

*touching Civility among Men.*

may so be ; and if another do for thee the like office, shew thy self unto him with tender of thanks.

23. Spit not far off thee, nor behind thee, but aside, a little distant and not right before thy companion : but if it be some grosse flegm, one ought if it may be, tread upon it. Be-spit not the windows in the streets, nor spit on the fire, nor on a bason, nor on any place where the spittle cannot be taken away, by putting thy foot thereon.

24. Turn not thy back to others, especially in speaking ; Jog not the Table, or Desk on which another doth read or write ; Lean not upon any one ; pull him not by his Cloak to speak to him, push him not with thine elbow.

25. Set not in order at every hand while, thy beard or thy stockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without overmuch attendance thereon, or curiosity.

26. Puff not up thy cheeks ; Lall not out thy tongue : Rub not thy beard nor thy hands ; Thrust not out thy lips, or bite them, and keep them neither to open, or too shut.

27. Take heed thou beest not a flatterer : for such an one sheweth to have little opinion of the judgement of him whom he flattereth, holding him for a simple fellow. Play not with him, who taketh no pleasure therein.

28. It becometh not to read Letters, Books, or other Writings, whilest one is in company, unlesse there be some necessity, and as it were in passing by ;

and then also thou shouldest crave leave of the company, be it not, that thou art the chief of them all. No more maist thou touch the Writings, Books, or such like things of others, nor go near them, nor fix thine eyes upon them, unless thou beest invited thereunto, by him who is the owner of them : and thou shouldest not blame them or praise them, untill one asketh thy advice therein. Also thou oughtest not to approach or look nigh, when another readeth a Letter or such like thing.

29. Let not thy countenance be like that of a phantastical or hair-brain'd, stern, amazed, melancholick, pensive, inconstant man, in such sort that one thereby may discern some passion or unruly affection : rather shew a good countenance and pleasant chear, avoiding too much mirth in serious affairs, and too much gravity in things familiar and ordinary.

30. † Let the gestures of thy body, be agreeable to the matter of thy discourse, for it hath been ever held a solocisme in Oratory, to point to the Earth when thou talkest of Heaven.

31. † Scorn not any for the infirmities of nature, which by no art can be amended, nor do thou delight to put them in mind of them, since it very often procures envy, and promotes malice, even to Revenge.

32. † When thou shalt hear the misfortunes of another, shew not thy self gladdened for it, though it hap to thy enemy, for that will argue a mind mischievous, and will convict thee of a desire, to have executed



executed it thy self, had either power or opportunity seconded thy will.

33. † When thou seest justice executed on any, thou maist inwardly take delight in his vigilancy to punish offenders, because it tends to publick quiet, yet shew pity to the offender ; and ever constitute defect of his morality thy precaution.

34. † Laugh not too much or too loud, in any publick spectacle, lest for thy so doing, thou present thy self, the only thing worthy to be laughed at.

## C H A P. II.

*Of the first Duties and Ceremonies in Conversation.*

**A**lthough superfluous Complements, and all affectation in Ceremonies are to be eschewed, yet thou oughtest not to leave them which are due, otherwise thou displeasest the person with whom thou dost converse.

2. Put off thy Cap or Hat, to persons of desert, as are Church-men, Justices, and the like, turning the Cap or Hat to thy self-wards, make them a reverence, bowing thy self more or less, according to the quality of the persons, and the custom of the better-bred. So in like sort it is an undecent thing, not to do reverence to whom it appertaineth, and among thy equals, to expect that thy companion prevent thee in that duty. Also to put off ones Hat when there is no necessity, appeareth to have of affectation ; in like manner it is reproveable, to observe whether one doth re-salute thee : for the rest in manner of saluting, or

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e-saluting by word, keep the most common custom of the best-trained up.

3. It is ill said, Sir be covered, or put on your Hat, to one of more eminency than thy self, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his Hat, and he, who at the first putteth not on, or after some few intreaties, do not well: and therefore one ought to be covered after the first, or for the most part after the second time; if so that in some Countries the Countrey custom be not received, and amongst equals, or superiours, who are of the self-same house, the inferiour may cover himself at the first request. True it is, that equals at the Instant, or immediately after, are wont to enterchange a sign of covering themselves joyntly. Now what herein is spoken of qualification in behaviour, ought likewise to be conceived, in what concerneth taking of place and sitting down: for Ceremonies without bounds are too troublesome.

4. He, who being inferiour, or held for such an one, would put on his hat, his companion being uncovered ought to demand leave of the other: then in good time let him do so; upon condition, that he may presume that nothing will offend the other.

5. If any one come to speak with thee whilst thou sittest; stand up, especially if the person do merit it, be it that he be greater than thy self: or for that he is not thy familiar, or though for the rest he were thy equal or thy inferiour: and if there be any thing for one to sit on, be it a chair, or a  
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be it a stool, give to each one his due.

6. When thou shalt meet any one of greater rank than thy self, thou oughtest to stay thy self, yea, and even retire a little; especially if the meeting be at a door, or other straight passage, giving way that he may pass.

7. Walking in company of the like, thou shalt give them the more worthy hand ( according to the custome of the Countrey ) in which speaking in genera<sup>l</sup>, it seemeth to be the most common use, that the more noble place is on the right hand, the right, I say, in such sort, that he who doth honour to any other, placing himself on his left hand giveth him the right. But if three walk together, the chieftest place in rank is for the most part, that of the middest; then that which is on the right-hand, and the last that of the left. Yet in *France*, for so much as the place near the wall is ordinarily more high, more sure, for easie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8. Being with thy equals, be not the first to take the best place: but if one present it unto thee, be not wilful in refusing it: thou maist well express some act of civil courtesie, shewing that thou acceptest it rather to obey them, or for that thou wouldst not enter into importunate striving, than for any merit of thine; at least let it appear, that thou renderest thanks.

9. If any one far surpassing others, either in age or desert, would give place to a meaner than himself

self in his own lodging, or elsewhere ; even as he ought not to accept of it, so he on the other part should not use much earnestness, nor offer it unto him more than once or twice ; to the end he be not suspected of incivility.

10. But to him who is ones peer, or almost the same, one ought to give the chiefeſt place in ones own lodging, and he ought gently to refuse it, then at the second offer to accept it, with thanksgiving and recognizance.

11. In walking to and fro an house, thou oughtest to observe the same, but it is enough that one puts ones self at the left hand at the first, and afterwards continue where one is. Which may likewise be observed, being with ones superiours ; yet use the most common custom of the Country.

12. They who are in dignity, or in office, have precedence in all places: but whilst they are young, they ought, to respect them who are their equals in birth, or other qualities, although they have not any publick charge, if they be much more aged, principally if they have the degree of Doctorship : nay, when they give to them the chiefeſt place, they ought notwithstanding at the first to refuse it, afterwards to take it civilly with thanksgiving.

13. It is good manners to prefer them to whom one speaketh, before ones self, especially if they be far above us, with whom in no sort one ought to commence.

14. Meeting by the way the chief Magistrates of

of the City, or other persons of like quality, it is the duty of each one to do them the reverence which appertaineth to them, staying ones self until they be passed by.

15. For that which concerneth Ceremonies, or Complements, we ought to have respect of time, place, age, and condition of persons: and with them who are much employed, we must be brief; nay, rather we should make them understand by sign, that which we would say unto them.

16. Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, and Lords; but respect them, and humbly honour them; so likewise on the other part they ought to treat with them in all sort of affability and courtesie, keeping themselves from each action, or sin of arrogancy.

17. Speaking to men of quality, lean not, and look them not wishly in the face, approach not too near them, and at the least keep thy self a pace from them, or there-about.

18. Visiting any sick body do not play suddenly the Doctor of Physicks part, if thou therein understand nothing.

19. Writing Letters, or speaking to any person of honour and quality, thou shalt give to each one the title which belongeth to him, answerable to his degree, and the custom of the Country: and it will not be to ill purpose to read over again that which thou hast written, to the end, thou maist correct the faults, if any therein be found.

20. Strive

20. Strive not with thy Superiours in argument or discourse; but alwayes submit thy opinion to their riper judgements, with modesty; since the possibility of erring doth rather accompany green than gray hairs.

21. † Do not undertake to teach thy equal, in the Art himself professeth; for that will savour of Arrogancy, and serve for little other than to brand thy judgement with Rashness.

22. † Let thy Ceremonies in courtesie be proper to the dignity and place of him with whom thou converst: for it is absurd to honour a Clown with words courtly and of magnificence.

23. † Do not thou expresse joy before one sick, or in pain, for that contrary passion, will easily aggravate his misery. Do thou rather sympathize his infirmities: for that will afford a gratefull easement, by a seeming participation.

24. † Shew thy self humble, tractable, to thy Superiours; especially to Magistrates, and men in Authority; let thy demeanor towards thy equals be such as may argue thee free from arrogancy; and be thou assured that gentle affability towards thy inferiours, will fix to thy name the Epithite of courteous.

### CHAP. III.

*Of the Fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest.*

**T**ouching the Titles and Attributes, which commonly one giveth to great persons, it is need-



needfull to observe the use of times, and of the Country, and to take counsel of them, who are versed and experienced in such things, Also one ought to take heed in speaking to such an one, that one change not his Title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2. To persons of lesser rank, one saith, *You*, without thou-ing any body, be it not some little child, and that thou wert much more aged, and that the custome it self amongst the meer courteous and better bred, were to speak in such manner. Yet, Fathers to their Children, untill a certain age, as in *France* untill they be set at liberty; Masters to their little Schollars, and others of like command, seem according to the more common use, to have power to say, *Thou*, *thee*, even plainly: for, what concerneth familiar friends, amongst them the custome doth comport in certain places, that they (*Thou*) one another more freely, in other places one's more reserved.

3. When a man doth the uttermost he can, and ought, although it succeedeth not to thy wishes, take heed to blame him, for in it he rather deserveth praise.

4. Having whereof to advise or reprehend any one, take good heed whether it ought to be done in publick, or private, or indeed whether it be fit to remit it to another time: consider in what terms thou shouldest do it; especially when he should be counselled, seem not to give hope of remedy to his  
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passed, or future faults : above all, in reprov<sup>ing</sup> any one shew no sign of choler, nor speak to him with too high an accent, but do it with all sweetness.

5. Being admonished of any whosoever, and in what time, and place soever, shew to take it in good part, thanking him who hath done thee such an office ; but afterwards being not culpable, it seem to thee necessary to justifie thy self, thou maist do it in time, and place, and with decency, rather to content him who adviseth thee, than to excuse thy self, especially if he be thy superiour.

6. Reproach not any mans imperfections, although they be natural. Take not pleasure to make any body blush, either by thy deed or word.

7. Neither mock nor scoff in any thing of importance, nor be reproachful, nor also break a jest, biting like a dog ; but if thou deliverest any conceit which is ready, and not too much premeditated, and without offence to any body, thou maist do well ; witty conceits and passages of the tongue, ought not to be in base and misbeseeming things, such as are those of Jesters ; and when it so falleth out, that thou deliver some happy, lively, and jolly conceit, abstain thou, and let others laugh.

8. † Be sure thy conversation be in that point vertuous, wherein thou art desirous to retain another, lest thy actions render thy advice unprofitable ; since the ratification of any advice, is the serious prosecution of that vertue, for example hath ever been more prevalent than precept.

9. † In writing or speaking to any, deprive them

not

not of their acquired title, lest thou seem Censorious of their deserts.

10. † Thou oughtest not too suddenly to believe a flying Rumour of a friend, or any other, but let charity guide thy judgment untill more certainty, for by this means thou securest his Reputation, and freest thy self of rashness.

11. † Use no reproachful language against any man, nor curse, nor revile, for impropriations and imprecations will rather betray thy affections to censure, than in any manner hurt him against whom thou utterest them.

## CHAP. IV.

### *Of Cloathes and Arraying the Body.*

**B**E not too solicitous in setting thy bands, thy hair, or thy beard; carry not about thee any sweet smell, wear not thy hat too high on thy head, nor too close on thine eyes, not in the fashion of swaggerers and jesters.

2. Untruss not thy self, nor make thy self ready for the close-stool in the presence of others; afterwards if thou be to touch any meat, first, wash thine hands, but if it may be, not in the sight of any whosoever.

3. It is a point of cleanliness, and of wholsomeness, to wash ones hands and face as soon as one is up, and to comb ones head in time and season, yet not too curiously.

4. Wear

4. Wear not thy clothes foul, unsewed, dusty, nor old; look that they be brushed comonly once a day: take heed where thou sittest or kneelest, and whom thou approacheest, for fear that there be dust, or some uncleanness: carry not thy cloak under thine arm like a Braggadoche: if thou layest by thy Cloke, or thy Gown, wrap it up, taking heed where thou puttest it.

5. For what concerneth Clothes, accommodate thy self to the fashion of thy equals, civil and orderly men, according to the use of times and places. Yet thy Clothes ought to be rather more plain and grave, regard had to others, than richer and better.

6. † Ever be modest in thy apparel, rather seeking to accommodate Nature, than curious by Art to procure admiration: Clothes may give thee ornament, but the judicious will never seek thy perfection on thy out-side, and I'm sure if decency be thy onely aim, thou wilt be sure to shoulder off the censure of a phantastick.

7. † Admire not thy self in thy apparel, for, that will so far demonstrate thy defects, as thou art willing to seek perfection in the skill of a Tailor.

## CHAP. V.

*Of walking, be it alone, or in Company.*

**R**Un not in the Streets, also go not too slowly, nor with thy mouth open, Move not too and fro

fro in walking, go not like a Ninny, nor hang thy hands downwards, shake not thine arms, kick not the earth with thy feet, throw not thy legs a-croſs here and there, and walking drail not thy feet after thee, truſs not up thy breeches at every hand while, go not upon the top of thy toes, nor in a dancing faſhion, nor in a ſtooping, nor in a capering, or in a tripping manner with thy heels.

2. Play not the Peacock, looking every where about thee, whether thou beſt well decked and trim, if thy ſhoes fit well, if thy ſtockings be fitly drawn up, and thy other clothes handſome, and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap, or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arm, nor upon thy ſhoulders, nor under thy Gown; but put it in a place where others ſee it not, and from whence thou maiſt take it o it when thou needeſt. Beware although thou haſt ſcarcely made uſe thereof, to preſent it to others.

3. Eat not in the ſtreets principally in the Town, beſt thou alone, nor in company; nor in the houſe out of ſeaſon, and in the preſence of ſtrangers.

4. Laugh not, nor ſpeak not, thou being alone; for it is not the part of a man. Walking alone, ſing not in ſuch manner that thou be over-heard. Make not any ſign of admiration, as if thou thoughteſt of ſome great buſineſs; Alſo throw not in the ſtreets ſtones nor ſticks, or any other thing. Tread not purpoſely on the pebble ſtones, and re-

move them not out of their places, for it is the act of a fool. Go not with thy head too high, nor too low, nor hanging to the right, or left, and look not giddily here and there.

5. Above all things, if thou esteemeſt of thy reputation, aſſociate thy ſelf with men of good quality but if it cannot be, becauſe thou knoweſt none, or for ſome other reaſon, it were better as one ſaith, to be alone, than ill accompanied.

6. If thou goeſt with one of thy rank, take not the upper hand, and amuſe not on point of precedence, and having not the place which belongeth to thee, let it not trouble thee, but go on roundly. If in dignity he be more eminent than thou art, give him the right hand, or the moſt worthy place, and beware thou go not before him.

7. Walking up and down an houſe with one only, if he be greater than thy ſelf, at firſt give him the right hand, and ſtop thou not then, when he ſtayeth, be not the firſt to return, and turn not thy back to him, but thy ſelf towards him. If he be a man of great quality, walk not at all with him cheek by jowl, but ſome-what behind him; yet in ſuch manner, that he may eaſily ſpeak to thee. If he be thy equal, carry thy ſelf ſo, that thou turn proportionably with him, and make him not alwayes the firſt: Likewise ſtop not too often at mid-way, if there be not great neceſſity, for that favoureth of ſuperiority, and is accounted troubleſome. He in the middeſt walking with equals, or as it were equals, ought to turn himſelf, now to the



the right, then to the left hand; and if so be that they be not equals, let him turn for the most part towards him who deserveth best. Finally, they who are on the side, ought always to turn themselves towards him who is the midst, neither before him nor behind him.

8. † In thy walkings alone, express no passion in thy gesture, lest by that means thou shouldest turn thy breast into Christal, and let others read thy mind at a distance.

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## CHAP. VI.

### *Of Discourse.*

1. † **L** Et thy conversation be without malice or envy, for that is a sign of a tractable and commendable nature; And in all causes of passion, admit reason for thy governess, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

2. † Never express any thing un-beseeming, nor act against the Rules Moral before thy inferiours, for in these things thine own guilt will multiply crimes by example, and as it were, confirm all by authority.

3. † Be not immodest in urging thy friend to discover his secrets; lest an accidental discovery of them work a breach in your amity.

4. Utter not frivolous things amongst grave and learned men, nor any very difficult question or

subject amongst the ignorant, nor things which are hard to be believed. Farce not thy Language with Sentences, especially amongst thine equals, and much lesse amongst thy betters: Speak not of mischances, and doleful things inopportunately, and to the company: In time of mirth, or at the Table, speak not of melancholick things, of wounds, of sculs of death; and if others speak in that kind, change the discourse if thou canst dexterously. Tell not thy dreams, if it be not to thy intimatest friends, when they might seem to be of great and notable presage, to which notwithstanding thou shalt not give credit.

5. A man well bred ought not to vaunt himself of his brave atchievements, or rare qualities of wit, of vertue, or of the like; much less of his nobleness, honour, riches, or his kindred, if he be not more than constrained; also he ought not to depress himself too much without occasion.

6. It is to no purpose to break a jest there, where one taketh no pleasure in mirth; laugh not aloud, and to the disfiguring of thy countenance, or without subject, only by custom; deride not the misfortune of any one, although there seem to be some cause why.

7. Speak not an injurious word, be it in jest or in earnest. Nip not any by word; likewise one ought not to scoff any body, especially if they be greater than thy self, although they give occasion.

8. Be not froward but friendly, and courteous,  
and

and the first to salute others; hear and answer; and be not pensive when it is a time to converse and discourse.

9. By no means detract from any other, nor speak of things which belong unto him; also be not too excessive in praising.

10. Go not thither where thou knowest not whether thou shalt be welcome. Give not thy advice, except one ask it of thee, be it not that thou art the best there, principally out of season, and where there is no hope of profiting; and being intreated to deliver what thou thinkest, be brief, and come quickly to the point.

11. If two contend amongst themselves, take not the part of either, if thou beest not compelled: and take heed that thou be not obstinate in thine opinion; in things indifferent, be thou on the part of most of the company, who deliver thereon their opinions.

12. Reprehend not the imperfections of others, for it is the part of Fathers, Masters, and Superiours; thou maist well shew notwithstanding, that they distast thee likewise maist thou now and then safely give some good counsell in time and place.

13. Stay not to gaze on the marks or blemishes appearing on others, although they be natural, principally if they be in the face; and ask not from whence they come; and that which thou well maist speak in secret to thy friend, deliver not in the presence of others.

14. Speak not in an unknown Language, or in what thou knowest not well, be it not in case of necessity to be better understood, but use thine own natural tongue, as men of quality of the Town speak it, not like the mean sort; especially take thou heed to utter words which favour of immodesty, although in secret, or to move mirth. Use not homely and clownish words, when things sublime and serious are treated of.

15. Speak not before thou thinkest what thou wouldest deliver, and in the vulgar language; and make not a shew of nimble conceits and clinches; Pronounce not imperfectly, nor hastily bring forth thy words; likewise utter not so slowly that thou trouble the hearers.

16. When another speaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor busie thy self in ought else. If any drawl forth his words, help him not therein, nor prompt him, be it not that he intreat thee so to do, or that it were in private, or that thou hadst great familiarity with him; likewise interrupt him not, nor answer him, untill he have brought his speech to a period.

17. Being in the midst of a discourse, ask not of what one treateth; since that it is a draught of authority; but thou may'st well intreat gently that he proceed, if thou perceivest that for thee he hold his peace. On the contrary, if any one come on a suddain whil'st thou talk'st, especially

if he be a person of quality, it is seemly to make a little Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy discourse.

18. Thou oughtest not to make a face or use any other action of undecency with thy mouth, eyes, or with thine hands, to express what thou wouldst deliver, neither oughtest thou to hold thy hand behind thy back, either clasped or across, for that savoureth of ones preheminance, but place thine hands before thee one over the other, somewhat under the breast, or under thy girdle: when thou talkest be circumspect how thou carriest thy body, shake not thine head, nor move thine hands much, and hold thy feet still.

19. Whilst thou speakest, put not on thy hat, nor ought else before thy mouth. Chew not Paper nor other thing, shake not thy head; deal not blows with thy elbows; stand not titter-tatter on one foot; put not one leg overthwart the other.

20. Point not with thy finger at him of whom thou speakest; approach not too nigh his person, much less his face to whom thou talkest.

21. If thou be't in company, speak not in secret with whomsoever, but refer it to another time; if so be, that thou hast no authority over them.

22. To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speak.

23. Take thou heed that thou make no comparisons, and if any body happen to be praised

for some brave act, or virtue, praise not another for the same virtue in his presence, for every comparison is odious.

24. Be not apt to relate news, if thou knowest not that for the most part they be true. Discouraging of things which thou hast heard, say not, *Who told them unto thee*, if thou thinkest not that he will take it well. What hath been told thee in secret, relate it not to another.

25. Be not tedious in thy speech, reading, discourse; principally when the thing is of small importance, or when thou perceivest that the company doth not well like of it.

26. Be not curious to know the affairs of others, and approach not to that side where one speaketh in secret.

27. Undertake not that which thou canst not perform, but keep thy promise.

28. When thou do'st a message, deliverest a relation or manifestation of a business, endeavour to do it without passion, and with discretion: although it be thou treatest with persons of mean rank or quality.

29. When those that are thy Tutors talk to any body or other, be thou aware to speak, to laugh, or to hearken to them.

30. Take heed to mumble or make a noise within thy teeth.

31. Assure not that which thou knowest not to be true.

32. Being with persons of more quality than thou

thou art thy self, principally if they have power over thee, speak not untill thou art asked, and then stand upright, put off thine hat, and answer in few words, if so be they give thee not leave to sit or put on thine hat.

33. In disputes which occurre especially in conversation, be not so desirous to winne, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong, thou ought'st to give way to the judgment of the major part, or at the least to the most cholerick and peevish, and far rather to them under whom thou art, or who are judges of the dispute.

34. Although thou be'st bitten, or injured by words, answer not; and endeavour not to defend thy self; but make shew to take them in jest, and that thou carest not for them; although others do move thee to defend thy self: for as the Proverb saith, *Each question doth not deserve an answer.*

35. Contradict not at every hand-while, that which others say, contending and saying, *It is not so, It is as I say*: but reply thy self therein to the opinion of others: principally when the things are of small consequence.

36. Being in company also even with them of thy condition, play not the Mountebank and prattler, but speak with measure and in due time, having wherewithal to talk to the purpose of that which is handled, and with certainty of truth: for to speak or rehearse a thing not knowing it, and afterwards to excuse ones self, in saying, *I do*

not



not remember it well, *I know well that I have read it* ; that becometh not.

37. If any one had begun to rehearse a History, say not, *I know it well* ; and if he relate it not aright, and fully, shake not thine head, twinkle not thine eyes, and snigger not thereat ; much lesse maist thou say, *It is not so, you deceive your self*.

38. Speak not very loud, as would the Crier of Proclamations : nor speak so low, that one cannot understand thee.

39. Let thy carriage be beseeming a man, moderately grave, settled and attentive to that which is spoken : to the end, thou hast not occasion to say at every discourse, *What say you ? How hapned that ? I understand you not*, and the like.

40. In discourses, walking, hold not back thy companion as it were by a bridle, staying him at every three words. Approach not so nigh unto him, that thou juttle him. Keep not thy self further from him than a span, or thereabout.

41. Be not a year in the beginning of a discourse, and in certain long excuses, or ceremonies, saying, *Sir, excuse me, if I know not to deliver my self well, &c. yet to obey you, &c.* and other like troublesome and sottish drawlings, and nice curiosities ; but enter readily into the matter as much as may be, with moderate boldness, then proceed without being troubled, even to the end. Be not tedious, make not many digressions, nor repeat oftentimes the same manner of speech.

42. He who hath an unready speech, let him not  
alwayes

always take upon him the Discourse, but let him endeavour to correct the default of his tongue by silence, and good attention.

43. Speak not evil of one absent, for it is unjust to detract from the worth of any, or besmear a good name by condemning, where the party is not present to clear himself, or undergo a natural Conviction.

44. † It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by so doing, though thou should'st purchase admiration from their ignorance; yet it will procure derision from the wise, since by that means thy discourse will become common air, and they who hear thee, will be altogether unsatisfied in thy Conclusions.

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## CHAP. VII.

### *Of Carriage at the Table.*

**B**Eing set at the Table, scratch not thy self, and take thou heed as much as thou canst to spit, cough, and to blow at thy nose; but if it be needfull, do it dexterously without much noise, turning thy face sideling.

2. Take not thy repast like a Glutton.

3. Break not bread with thy hands, but cut it with a Knife, if it be not very little, and very new, and that all the others did the same, or the major part.

4. Cast not thy self upon the Table with thine arm

arms stretched even to thy elbows. And lean not thy shouldiers, or thine arms, on thy chair undecently.

5. Eat not with cheeks full, and with full mouth.

6. Sop not in Wine, if thou be'it not the Master of the house, or hast some indisposition or other.

7. Make not shew to take great delight in thy Meat or in thy Wine ; but if he who feasteth thee, ask how thou likest it, thou maist answer him with modesty and prudence ; much less should'it thou find fault with the meat, or procure others or more.

8. Taking Salt, beware that thy Knife be not greasie, when it ought to be wiped , or the fork ; one may do it neatly with a little piece of bread, or as in certain places with a Napkin , but never with a whole loaf.

9. Entertaining any one, it is decent to serve him at the Table, and present him with meats, yea, even those which are nigh him ; but if one be invited by another, it is better to attend until that he the Master or other do carve him meat, than that take it himself, were it not that the Master intreat him to take it freely, or that one were in the house of a familiar friend. Also one ought scarce offer ones self, as undesired to serve others out of ones house, where one might have little power, be it not that the number of the guests were great, and that the Master of the house could not have an eye to all the company, then one may carve to them who are near ones self.

10. Blow

10. Blow not upon thy meat, but if it be hot stay untill it be cold; broth may be cooled; turning it gently with a spoon, but it is not comely to sup ones broth at Table, it ought to be eaten with a spoon.

11. Smell not to thy meat, and if thou holdest thy nose to it, set it not afterwards before another.

12. Besmear not any bread round about with thy fingers, but when thou wilt cut some bread, wipe them first if they be greasie; Therefore take heed as nigh as thou canst, of fouling thy hands or greasing thy fingers, and having a spoon or fork, make use of it, it becometh thee, according to the custom of the best bred.

13. If thou soakest thy bread or meat in the sauce, soak it not again, after that thou hast bitten it, dip therein at each time a reasonable morsel, which may be eaten at one mouthful.

14. One ought not to cast under the Table, or on the ground, bones, parings, wine or such like things; notwithstanding if one be constrained to spit something which was hard to chew, or which causeth irksomness, then may one throw it dextrously forth upon the ground, taking it decently with two fingers, or with the left hand half shut, so that it be not a liquid thing, in such case one may more freely spit it on the ground, turning ones self if it be possible somewhat aside, as hath been said here above.

15. Likewise it appeareth not a seemly thing, to spit forth the stones of Plums, Cherries, or such like on a dish, but one ought first to gather them

them neatly, as it hath been said, in the left hand, bearing it to ones mouth, and then lay them upon the brim of a trencher.

16. Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Country Clowns.

17. Cast not thine eyes upon the trenchers of others, and fix them not wishfully upon the meat on the Table, and lift them not up whilst thou drinkest, or whilst thou putteth the meat in thy mouth.

18. Cut not too much bread at once, and make not too great shives, but of a small or middle size. Cut thy bread even, without framing a Tub thereof, taking unto thee only the crumb thereof, also flaw it not, solely taking the crust thereof; cut not morsels of bread upon thy trencher.

19. If thou hast bad teeth, in such manner that thou canst not eat a crust of bread, or bread burned, or too hard, it seemeth better to pare the piece thou cuttest, than the whole loaf.

20. It is mis-beseeming to stoop much to ones dish, or meat; it sufficeth to bow a little then when one carrieth the morsel which is sauced to ones mouth, to the end, that one foul not ones self, and afterwards to sit upright again.

21. One ought sometimes to look off the meat, yet without gazing to and fro, or wishly looking upon the guests, or them who wait, or on the meat which is before others.

22. In like manner it is undecent to soil the Table-cloth; and that which is worse, to clean ones face, or wipe away ones sweat with the Napkin, or with

with the ~~same~~ clean ones nose, ones trencher, or the dish.

23. Present not to others that whereof thou hast first tasted, be it wine or other thing.

24. Wipe not thy hands on thy bread when they are foul, nor on the Table-cloth, but on the end of thy Napkin, and take heed thou dost not foul it all over, and so thou beest counted a sloven after dinner.

25. When thou eatest or drinkest, make not much noise with thy teeth, neither in supping, nor in grinding too hard, nor in any other manner.

26. Suck no bones, at least in such wise, that one may hear it; take them not with two hands, but with one solely and properly. Gnaw them not nor tear the flesh with thy teeth, as Dogs do; but make use of thy Knife, holding them with one hand, or rather with two fingers, as nigh as thou canst. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to speak better, it is the counsel of the most wise, that it is not fit to handle, bones, and much less to mouth them.

27. Make not use of a knife to break bones Plum-stones, or other hard thing; also break them not with thy teeth, or other thing, but let them alone.

28. Take not from the common dish, that which is before thy companion, but only that which is on thy side, and also no more than others; and if they be fruits, or such like, handle them not to take the best; yet if any one eat of thy dish, take no heed what he doth.

29. Put



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29. Put not a bit in thy mouth, untill the former be swallow'd ; let them be such that puff not up thy cheeks notably. Serve not thy self with both thy hands, to carry a morsel to thy mouth, but make use of the customary way, that is the left hand.

30. Fill not thy glasse in such a manner, that the wine run over, and fall upon the Table-cloth.

31. Drink not with meat in thy mouth; call not for drink then, speak not then ; fill not thy glasse to drink, and drink not while thy next companion drinketh, or he who sitteth at the upper end of the table.

32. When thou drinkest gaze not here and there.

33. Drink not too leisurely, nor too hastily, nor as chawing the Wine, nor too often. Before and after that thou hast drunk wipe thy lips, and and breathe not with too great a noise then, nor ever, for it is an uncivil thing.

34. Cleanse not thy teeth with a Table-cloath or Napkin, or with thy finger, fork, or knife ; much worse would it be to do so with thy nails, but use thy pick-tooth : It seemeth likewise uncomely to clean them at the Table, were it so that the others do not the same, and that it were the custom of the best bred.

35. Rince not thy mouth with wine, to spit it out before others, but when thou shalt be risen from the table, usually wash thy hands with the others. For the mouth it seemeth unfit to wash it in mens presence ; and therefore when water is given at the table, one ought to wash only ones hands.

36. It is a thing little praise-worthy, and now a days almost out of use, to call upon the company to eat; principally too often, and with importunity; for it seemeth, that one bereaveth them of their liberty; much less shouldest thou drink to others every time thou drinkest; but if one drink to thee, thou mayest refuse it civilly, rendering him thanks for his courtesie, and acknowledging that thou yieldest; or rather taste a little of the wine, especially with men who are accustomed to it, and take a denial in ill part.

37. When others have left eating, dispatch also; and hold not thine arms upon the table, but rest thy hand only on the edge thereof.

38. It is peculiar to the chiefest of the company, to be the first to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without setting hand on any thing before him.

39. On the contrary part, he ought to be solicitous to begin in time to provide all, and entertain the guests, and finish all with such dexterity, that he may give time to the slowest to eat at their leasure, entertaining himself, if it be needfull, in slightful tasting meats, or when it is lawful to discourse at the board, intermingling some little Relation, until the company might make an end.

40. Be not angry at the Table whatsoever hapneth, or if so be thou be vexed, make no shew thereof, especially there being strangers at the Table;

ble; a chearful countenance makes one dish a feast.

41. Set not thy self at the upper end, but if it be thy due, or that the master of the house would have it so, contend not much for thy going thither, that thou trouble not all the Company.

42. If one read or talk at the table, be thou attentive, and if it be expedient that thou speak, talk not with meat in thy mouth.

43. † Let thy speeches be seriously reverent when thou speakest of God or his Attributes; for to jest or utter thy self lightly in matters divine, is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief.

44. † In all things which are to be learned, whether it be in the contemplation of nature, or in the directions of humane actions, let no Precept be neglected; for what at the first view may seem useless, upon the second thoughts thou mayest find worth observing.

45. Since Wisdom is the perfection of understanding, let Prudence to practise be the end of all thy Science; for thy knowledge of Precepts, teaching thee what is good, is not of sufficiency to entitle thee vertuous, no more than thy body in thy souls absence can express thee a man: therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in such actions as may truly crown thee happy.

† Do not think that thou canst be a friend to the King, whilst thou art an enemy to God: if thy crying iniquity should invite Gods judgements to the

Court, it would cost thy Sovereigne dear, to give them entertainment.

† Let thy recreations be manful, not sinful: there is a great vanity in the baiting of Beasts: the Bears and Bulls lived quietly enough before the fall; it was our sin that set them together by the ears; rejoyce not therefore to see them fight, for that would be to glory in thy shame.

† Honour and obey thy natural Parents, although they be poor; for if thy earthly Parents cannot give thee riches and honour, yet thy heavenly Father hath promised thee length of dayes.\*

† Labour to keep alive in thy breast, that little sparke of coelestial fire, called conscience, for conscience to an evil man is a never dying worm, but unto a good man, it's a perpetual feast.

† If thou wouldst enjoy true content, live peaceably in that vocation unto which providence hath called thee; meddle not with another mans trade and employment, but learn to move in thy own sphear, and to mind thine own particular function.

† If thou art yet unmarried, but intendest it, get thee a wife modest, rather than beautiful; meddle not with those Ladies of the Game, who make Pageants of their Cheeks, and Shops of their Shoulders, and (contrary to all other Trades,) keep open their Windowes on the Sabbath-Day, impudently exposing their nakedness to the view of a whole Congregation, which Eve modestly covered, when there was no man in the world present save only her Husband; black Patches are an

abomination in the sight of the Lord; and that God and Satan shall divide their flock, (it will be as with *Laban* and *Jacob*) the spotted and ring-streaked will fall to the Devils share. Joyn not, therefore thy self unto an Harlot, unless thou hast a mind to lure a guide to lead thee to Hell.

46. †Content not thy self with the bare knowledg of these precepts: but when thou hast imprinted them in thy mind, express them in thy conversation; for vertue consists in action, not in contemplation.

Here I may without blame of the Author and his moral Precepts, insert that most divine one, mentioned in the fourth Chapter to the *Philippians* and the eighth verse.

*Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.*

Forasmuch as I have observed the unaptness of Youth, as also of divers men and women, in finding out the Books of the Old and New Testament, in somuch that sometimes a Chapter will be almost read through before the party can find it out, and sometimes after a long search made, they desist, being ashamed to have it observed in them. I therefore could wish all Youth and others to learn them by heart, as they stand in order, for which purpose I have mentioned them here (being pertinent to the design of this little Book) and have (for help of memory) divided them as followeth:

The Cor  
Galat

*The names and order of all the Books of the Old and New Testament.*

<b>G</b> enesis		Hosea
Exodus	Ezra	Joel
Leviticus	Nehemiah	Amos
Numbers	Esther	Obadiah
Deuteronomy	Job	Jonah
	Psalms	
Joshua	Proverbs	Micah
Judges	Ecclesiastes	Nahum
Ruth	Song of Solomon	Habakkuk
1 Samuel		Zephaniah
2 Samuel	Isaiah	Haggai
1 Kings	Jeremiah	Zechariah
2 Kings	Lamentations	Malachi
1 Chronicles	Ezekiel	
2 Chronicles	Daniel	

*Books called Apocrypha.*

1 Esdras	The Song of the three Children.
2 Esdras	The Story of Susanna
Tobit	The Idol Bell & the Dragon
Judeth	The prayer of Manasseh
The Rest of Hester	1 Machabees
Wisdom	2 Machabees.
Ecclesiasticus	
Baruch with the Epistle of Jeremiah	

*The Books of the New Testament.*

<b>M</b> atthew	Ephesians	The Epistle of James
Mark	Philippians	
Luke	Colossians	1 Peter
John	1 Thessalonians	2 Peter
The Acts	2 Thessalonians	1 John
The Epistle to the Romans	1 Timothy	2 John
1 Corinthians	2 Timothy	3 John
2 Corinthians	Titus	Jude
Galatians	Philemon	Revelation.
	To the Hebrews	





## Lilie his Admonition to his Scholars.

1. **C**ome Scholar which my teaching dost desire,  
These Rules with virtue will thy mind inspire,
2. Betimes leave thou thy bed, sweet sleep off shake,  
And then to God most humble prayers make.
3. Yet let thy hands and face be washed first,  
Thy head well comb'd, in cloaths be neatly drest.
4. When School-time calls be present, nothing may  
Excuse thy loyterings, or neglectful stay.
5. When me thy master in the School dost spie,  
Salute, with all the rest most orderly,
6. And see thou sit where I do thee command;  
Without command stir not at any hand.
7. For who so learneth best, his place shall be  
The highest, his merit here gains that degree.
8. Knife, quills, ink, paper, books, let these even all  
Be ready, when for use thou dost them call.
9. What ere I dictate write, but write be sure  
No error, no blur make in paper pure.
10. Nor yet to looser papers things commit  
In Books which to be writ are far more fit.
11. Thy lesson repeat oft, oft cal't to mind,  
Ask him or them, that so thou truth maist find.
12. Who doubts and questions makes, 'tis sure he gains  
The doubtlesse have their labour for their pains.
13. Good boy still learn, forget not any thing,  
Let not thy sloth, in th' conscience breed a sting.

14. Be thou attentive alwayes, else what good  
Will teaching do, where 'tis not understood.
15. Nothing so hard, but labour doth o'recome,  
Valour for glory doth prepare a room.
16. For as the earth the flowers and seeds brings not  
Unlesse by painful labours they'r begot ;
17. So wit decays without the use of it  
And time and hope do perish with the wit.
18. These rules observe for guidance of thy tongue  
Least me and others thou with it do wrong.
19. When lesson thou dost learn use whispering voice  
When thou repeat'st to me make greatest noise.
20. And when thou dost repeat thou must remember  
Each word is to be said memoriter.
21. Let none thee prompt, a custom which if used,  
The idle boyes by it are much abused.
22. If ought I ask, to answer so observe  
As thy words praise and credit may deserve.
23. Not with a tongue too swift not yet too slow  
The mean's a virtue, which you ought to know
24. As often as thou speak'st be mindful that  
It Latin be, barbarous words speak not.
25. Oft as thy fellow Scholars the require  
Instruct ; the idle bring to my desire.
26. Th' unlearned who doth teach, tho' himself were  
The worst, strait will the learnd'st appear,
27. To imitate refuse Grammarians young,  
A great dishonour to the Roman tongue :
28. Of whom none such sot is, or such barbarian,  
But some will boast of, as a choice Grammarian.

29. If thou wilt rightly know the Grammer Laws,  
If speak thou would'st polite, with learned voice,
30. Take words and language from the antientest  
Whom learned teachers look upon as best.
31. Now Virgil thee, now Terent doth desire,  
With Eloquence will Tully thee inspire.
32. Who these neglects to read, hath seen no light,  
But blindfold lives in the Cimmerian night.
33. To some 'tis a delight (virtue set by)  
To passe their time away in foolerie.
34. Their fellow Scholars to provoke, others delight,  
With hands or feet, or any way to fight.
35. Another doth of's blood much boasting make,  
And others reputation thus doth shake.
36. But thou my child, shun all such sinful tracts,  
Least thou bear the reward of sinful facts.
37. Thou shalt not chap nor change, nor buy, nor yet  
Make gain of others loss, 'tis most unfit.
38. Let others deal with money, for from thence  
Much evil is, but none's in innocence.
39. Noise, scoulds, sports, lyes, great laughs, be far  
From thee, and weapons of the God of War.
40. Thou shalt not what is ill or unjust say  
The tongue to death, as well's to life's, the way.
41. For to deface or scandalize forbear,  
Any, by no means do thou curse or swear.
42. Lastly, discourse thy books, and all things so,  
That thou maist have them with thee where thou go.
43. Avoid all causes which may make thee nocent,  
Observe these laws, thou shalt be innocent.

The Masters Exhortation to his Scholars, for the learning of the grounds and principles of Christian Religion.

**C**Hrist doth invite you, boyes, make no delay,  
 He doth command, make haste and come away :  
 And great rewards to those that come he shews,  
 So Christ doth love and care for you, O boyes.  
 Make hast I say to come, meet him also ;  
 Let your chief care be Christ the Lord to know.  
 And that your knowledge of him may be sound,  
 In knowledge of the Arts strive to abound.  
 A duty gratefull to him, 'twill's honour raise  
 From mouths of younglings to have perfect praise:  
 T' our School therefore make haste, make no delay,  
 Our School to Christ doth shew the ready way.

The Catechism.

1. Q. Concerning God what is't thou dost believe?  
 Ans. That he's but one, that he alone doth give  
 Both life and being t' earth and heavenly host,  
 Who Father is, and Son, and Holy Ghost.

2. Q. And what concerning man and thine own self?  
 Ans. That man through sin is a corrupted elf :  
 That Satans slave he is, through Adam's fall,  
 And guilty so, of Torments eternal.

3. Q. For to escape that state is no way left ?  
 Ans. O yes in Christ, who was of life bereft  
 Upon the Cross, he suffered and hath done  
 Enough for sinful man's salvation.

4. Q. But how canst thou t' thy soul the same apply?  
 Ans. With contrite heart in great humility :

## *Touths Behaviour*

*By faith on Christ, and's merits I hold fast  
Till just and holy I become at last.*

5. Q. Which way to'th heart had faith its entering?

Ans. *It ingresse had and growth by Gospel hearing :  
The Sacraments and Prayer both conspire  
To kindle and increase that heavenly fire.*

6. Q. But what's the state of all men after death?

Ans. *All in the dust shall live and have new breath :  
From Judgment into blisse the godly go  
The wicked to the place where's endless woe.*

## *The Ten Commandments.*

**O** Ne God alone thou art to own, no more ;  
No Idol vain make, worship, or adore.  
The sacred name of God take not in vain ;  
The Sabbath holy keep, from work alstain :  
Honour thy Parents and respect them too :  
Deprive no man of life, as murderers do :  
Beware anothers bed thou violate :  
Do not thou steal though thou hast mean estate :  
To witness an untruth, let none thee hire :  
Anothers wife or servant do'nt desire.

Or thus,

**H** Ave thou none other Gods but me :  
Unto no Image bow thy knee :  
Take not the Name of God in vain :  
Do not the Sabbath day prophane :  
Honour thy Father and Mother too :  
And see that thou no murther do :  
From whoredom keep thy body clean :  
And steal not though thy state be mean :

Of

Of false reporting shun the blot :  
What is thy neighbor's covet not.

The Lords Prayer.

**O** Father which in Heaven dost reside,  
With honour let thy name be magnified.  
Thy Kingdom let it come, let thy blest will  
Be done on earth, as Angels it fulfill.  
Give us our bread this day, forgive our crimes  
As we forgive th' offences of these times.  
Do'nt suffer tempting Satan us t' oppress  
Preserve us safely from all wickedness.  
All power, greatness, glory, and honour,  
Is due to thee, both now and evermore, Amen.

The Creed.

**I**N God I do believe by whose command,  
Created were the Heavens, Sea, and Land :  
In Jesus Christ also, his only Son  
Our Lord, who was for our salvation  
Conceived of th' Holy Ghost, of Mary bred,  
And under Pontius Pilate suffered :  
Was crucify'd, dead, bury'd, did descend  
In hell to triumph o're the damned fiend :  
The third day he did rise again most glorious  
Ascended up to Heaven most victorious :  
And there he sits at Gods right hand, to give  
Sentence on all the dead; on all that live :  
In God the Holy Ghost, believe do I  
Who Church inspires and works communitie

Mongst



'Mongst Saints; Of sins I do believe the pardon,  
 Of dead from grave, the resurrection:  
 A life I do believe everlasting,  
 Give growth unto this faith great God, Amen.

## Grace before Meat.

**C**Hrist bless these gifts that by them we  
 And thy command may nourish'd be  
 'Tis not by meat or bread that we do live  
 Thy word doth strength and virtue to us give,  
 Command thy blessing then on these good creatures,  
 That thou by them maist feed and nourish us.

## Grace after Meat.

**O**ur bodies, Lord, as thou hast fed,  
 (Who to each creature food doth give)  
 So fill our souls, which have been led  
 By hunger, on thee for to live,  
 That souls and bodies both may praise  
 Thee for thy blessings, now 'nd always.



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Added now this Year, 1663,

**O**F the first entrance of a Youth in the University:  
 Proverbs both English and Latine.

A Table Interpreting the hard words now used in the English Tongue, whereunto is now added many hard words, which were never before publisht.

There is also added this Impression a Translation of Lilie's Admonitions and Precepts to his Scholars, as also a Catechism, the Pater Noster, the Creed, and the Ten Commandments, all in Verse very deligh ful to the Reader.

New

VERTVE.



VICE.



T. Orfe sculp.

NEW FASHIONS  
UNTO  
YOUTHS BEHAVIOUR

1650. Of some LETTERS.

AS ALSO

A Discourse upon some Innovations of Habits and Dressings;  
against powdering of Hair, Naked-  
Breasts, Black Spots, and other  
unseemly Customs.

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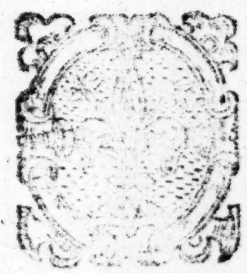
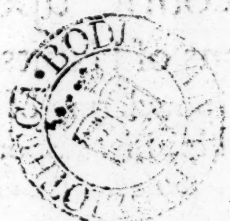
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LONDON,

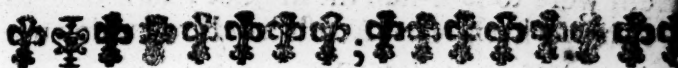
Printed for *William Lee*, and are to be sold at his  
Shop next door to the Kings-head Tavern in  
*Chancery-lane*, 1668.

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Added in the Year 1663.

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*Of the first entrance of a Youth in the University.*

1. **H**E that will make good proficiency in his travel of study at the University, must first be well furnished with Languages, seeing that is a place for the learning of things, not words: for though many come Pedagogues from the University, none should be found there. But if by thine own idleness, or sluggish Genius, or by the hasty indulgence of thy overweaning Relations to speed thee from the lash; thou shouldst be admitted to this place with a too raw and ill prepared Stomack, for the digesting that solider part of Learning thou there must be fed with: be sure then to keep close to the Directions of thy Tutor, and let thy prudence supply thy want in Learning; keeping thy tongue with a strict Raine, which otherwise will soon be the instrument of thy utter ruine; running thee into such absurdities, as their guilt (not to be wiped off by an after-care and study) will make thee a confident *Rachel*, or a modest fool.

2. Being thus fitted for a Tutor, who (from the prudent choice of those that have the disposing of the young Student) is presumed to be discret and

ple, it were to fore-stall the Market, or rather to  
take the work out of an Artists hands, to lay down a  
series of particular Precepts, for his instructions  
and Government.

But because the Pupill is not alwayes in the Tu-  
tors eye, and the first miscarriages or good deport-  
ment, do usually prejudice his esteem, or make  
his way for his future reputation with the Society,  
to whose view and inquiry he is chiefly at first ex-  
posed; it will not be amiss to take notice of some of  
these following Cautions and Admonitions.

Choose for thy constant associate or Chamber-  
fellow, one that is famed for Schollarship and So-  
briety, (as quickly thou shalt learn who they are :)  
so shalt thou have a Pilot to steere thee between  
the two Rocks of Duncery and Rabellism, which  
most Freshmen (for with that name thou must be  
contented,) are in danger to fall upon, finding  
themselves freed from the Pedagogical bondage,  
and Masters of the greatest part of their time, are  
desirous to indulge a little in the novel Recreations  
of the place, till unawares, and even insensibly they  
are habituated in debauchery.

Make no greater boasts of the School from whence  
you come, than thy own proficiency will be able  
to attest, least thine own mouth convict thee for a  
Boaster amongst good Schollars: it being an har-  
sher matter to rub off the disgrace of the one, than  
to gain the repute of the other.

Let there be no day without the addition of a  
line, to the Portraicture of a learned man: for  
how-

however thou mayst conceit thou hast outstript thy companions, by the advantages of thy School or parts, to rest for a while : in time, the continually slow-moving Snail, will get before the presumptuous loytering Hare.

Let thy first performance in publick exercise be done with the utmost of thy skill and endeavour, with the inspection and advice of thy faithful friend or companion, that is of greater standing than thy self : For what may seem well done to thy self, or another lately removed from the *Ferula*, will perhaps disrellish an Academical pallate.

Discourse not even a truth, much less impertinent mistakes, with too great an heat carried out with impudent conceited gestures, badges of empty brains, or childish tempers, nor yet with too much modesty, which though it be the symptom of an ingenuous spirit ; yet alwayes takes off from your present province, and gives ground to others to trample on your easier nature.

Speak no reproachful words of any, especially thy superiours, or those by whom thou maist hope to gain preferment: for injuries received are often written on Marble Pillars, and set up as a *ne plus ultra* to a mans preferment, when all the water wherewith thy good words and actions have been written, cannot obliterate such black Characters.

Follow not thine own juvenile fancy, in the course of thy study, but use a method by the advice of some prudent director ; which may be subservient and useful to that course of living thou intendest for the future.

*Of the first entrance of a Youth, &c.*

Buy not nor borrow any Book but for thy present use ; for a new Book sharpens the appetite of the Student , if he no sooner possess him, then he studies him: but read no Pamphlets for their novel or pleasing titles , but rather a few substantial Authors , which well digested ( as a fountain ) will afford more clear and wholesome learning , than all those new-found rivulets which issued onely from them.

Own no opinions either in Divinity or Philosophy, till time shall ripen thine understanding; least a frequent changing of thy mind argue an inconstant levity or want of judgement : but in the mean while , compose thy self according to the example of the best livers , in matter of practice ; taking deep root in fundamentals : and so having taken a strict survey of all , thou shalt have time enough to manifest, that thy persuasions are founded on reason, not fancy.

Be not slyly sneaking , nor insolent in thy carriage , but affable to all , especially those who may envy thy proficiency for envy hath ruined deserts ; and a blot is sooner fastened upon a mans good name, than clearly wiped off.

If it be possible, gain a true friend, whose prudent advice will supply the defect of farther instructions : and having made use of these , thou may st furnish thy self out of thine own stock for the future, and likewise be helpful to others.

*The Copy of a Letter to a friend, touching his  
Powdered Head of Hair.*

*Sweet Cozen :*

**S**INCE thy late coming from the University to an  
Innes of Court, I have observ'd thou hast very  
suddenly leapt out of the modest garb of the Col-  
ledge, into the far side of the Mode of the Ladies  
Servants of the *New Exchange*. Truly, for a  
handsome, neat, fashionable suit of cloaths, agree-  
able to thy rank, I shall rather commend than  
blame thee. Something there is allowable that way,  
especially for a young man, *vivere more loci*, so as  
an eye be had to that deceitful piece, called the  
Heart, that it flye not out too far in point of affe-  
ctation. But one thing I did observe, when I  
first met thee, at my last being in *London*, that I  
must needs tell thee a piece of my mind in, as a  
Friend, in a few sudden Lines : That witty Nod-  
dle of thine, was put into such a pure modified  
Trim, the Dislocations of every hair so exactly  
set, the whole Bush so curiously Candied, and  
thy Natural Jet, so exalted into a perfect Argent,  
that I had much ado to own thine honest Face.  
Sweet Cozen, thou art even become a very bonny  
fellow methinks; but if I had met thee on the sud-  
den in this dresse, at my Rural habitation, I should  
have been jealous thou hadst been tampering with  
my Wifes Maid in the Bakehouse, and the peevish  
Girl had bestowed a badge of her Office upon thee.  
He give thee no advice as a Divine now, for fear

*Of Powdering Hair.*

thou art grown Sermon proof with satiety in London. But seriously though I have little skill in Physick, yet let me tell thee what my plain Country fancy apprehends : 'Tis a great benefit of Nature to have the liberty of free transpiration, whereby through the curious emunctories of the Pores, she doth constantly emit and disburthen her self of superfluous Evaporations, which otherwise I am ready to think, those Sewers being blockt and choakt up with that sweet artificial Dust, conglomerated into Dirt, by the furious acting of thy fiery Brain, may in time dissolve into distillations, and (if not obfuscate thine invention, when thou hast a disposition to court thy Mistris with some rare piece of Posie) find a passage to thy Lungs, and Cacexicate thy pretty Corpusculum, if not in time make way for a consumption, which I am very tender of concerning thee. And besides by the opillation of those invisible perforations, through which Nature is wont to wyer-draw spare humours into a fine spun excrescency for a supplemental handsom Ornament, I doubt the old stock too by vicinity, wil after a while grow putrid, and fall away, and then thou wilt either look like one of my pill'd Ewes. or else must put on a beastly thing, what call you it? a Periwigge, and make thy friends put a worse interpretation upon the matter than there may be cause. Indeed one advantage I think thou maist happily have by this Artifice, if thy Purse serve thee not to be in constant Fee with a Hackney Coachman, and thou be  
fain



fain to foot it oft this Summer season, though thou shouldst maintain the stately Court-like straddse for fear of putting thy Boot-hose-tops out of the set posture, (for I hope thou wilt never have any forraign reason for it) yet thou wilt now and then put thy self into a sweat, and then be forced to apply thy self to the learned Doctor in the chequer'd Apron, for a Recruit of a little new Dregging; and so I am confident, thy head will in a short time grow so well stockt in six-footed Cattle, that thou needest not be to seek at any time for a medicine for the Jaundies.

Sweet Cozen, I abominate sordid slovenliness, but, as a plain meaning friend, I should think it cleanly enough, and more wholsom and better exercise, to make use of a good course Linnen-Rubber, every morning for thy Head. But I leave thee to better judgement, I must abroad into the Fields amongst my Plough-folks and Workmen, and I am affraid thou wilt think, I might have been better busied there all this while: and truly so do I think too, but my Pen was got into a wood, ere I was aware, and could not find the way out; excuse it for once; it may be, if you think well on't, thou hast spent a few minutes as idly, as either I in writing, or thou in reading this scribble.

From my House  
at H. Apr. 29.  
1650.

Sweet Cozen I am  
Thine affectionate  
Cozen to serve thee.





*A Discourse upon some Innovations of Habits and Dressings.*

1. **T**Is ill disclaiming against publick evils, Popular Discourses, besides that usually they bear more of brute than fruit, and (as *Seneca* once said) serve rather for ostentation of wit, than improvement of life : It may be likewise observed, that obstinate Maladies never make for the honour of the Physician, and he that gives good counsel in vain, besides the loss of his labour, in some sense loseth of his credit, and receiveth a scorn. With how little success Divines and Moralists, (the proper Physicians of sick souls) have hitherto attended the cure of diseased minds, appeareth by the daily growth of vice, and the numerous accession of new Enormities.

2. Out of which great heap (amidst all these disadvantages) we have thought fit to gather up one handfull; for an instance. Who seeth not how much sober advice, and grave remonstrance hath been fruitlessly spent upon the cure, of that English itch of running after fashions? a vanity so peculiar to us, that we are become the scorn of the several Nations whence we borrow them. An outlandish Painter thought he had quit himself upon us with a handsome piece of Drollery, when having abstracted the

the

the habit of divers Nations into one Table, and represented a man of each Country in his Native Apparel, he Painted an English man with a pair of Shears in his hand, as being yet to seek of a fashion. I leave it to men of more learning and leisure, to sound out the original cause of this giddy humour, whether it be from the changeable complection of the Climate, or the peculiar influence of some phantastical Planet; And truly since that *Jovius* and some others have been bold to go up into Heaven, and there arrest the Stars with the guilt of new Heresies, and every ordinary Astronomer accuseth them with the daily quarrels of Christendom, one might think it as lawful to charge them with this influence also, since all of them are but humour and phantasie, though ( to say truth ) one may be much more dangerous than another. Or be it that this Island having been called another World, and a Type, or as it were, the Contents to that great Chapter of the Universe; the ambitious Islander pretends a right, and a claim to all customs in the world elsewhere. But not to waste time in calculating the Nativity of new Fashions, we may resolve it, that the mind of man, even as his body, is liable to the constant invasion of new diseases. Our modern Physicians ( without question ) have discovered such Maladies, as neither *Galen* or *Hippocrates* ever knew of: and the humour of this age hath broken out with such

such symptoms of phantasticality, as elder times would have blushed at; but in the vicissitude of Vanity, you shall observe this method, that though each take its own turn in its own time, yet never any bad custom went out, but to give way to a worse. Pride cannot be proud enough, till it be grown prodigious. With what a studious care our young Monsieur *Ala mode* hath stretched and tired every Mæchanism to become a tripartite Monster; look upon his powdred head, you will think him a Meal-man, by his Codpiece a Satyr, or some wild type of his Ancestor *Adam*, lately thrust out of Paradise, and by his feet a Gyant, whom no shooe can fit, but such as is made upon the Last of *Hercules*: Certainly in this design he hath out-thriven his own hopes, and is become the subject of a double wonder, and is equally though differently ballanced, both in the admiration of fools, and scorn of wise men.

3. But we shall not land our discourse on this shoar, but as coasting by with this short reflection, pass on in our *Amazonian Voyage*, upon a discovery of some late exorbitancies in the other Sex. It must not be denied, but that the indulgence of Nature hath left a greater liberty to women, than unto men in point of curiosity in Apparel. A priviledge which men ought not to envy them, because what ever imbellishment a Woman bestows on her own beauty, is to be adjudged but her duty, and

and an effect of the subordinate complacency which she oweth to the Male, whose servant she is, by Creation. And yet Nature hath limited this priviledge of women with strict Laws, and those not to be transgressed without an high offence against it self; and to offend Nature is one of the highest offences; for to offend her, is to offend her highest Author, that is, God himself. Now the dictate of this natural Law, is, that no woman use any habit or form of Attire, but such as contributeth to her truest beauty, and the beauty of that beauty is their modesty; for since original sin subjected them to the necessity of Apparel, they must ever remember to wear it as an Ornament of Decency, not of Vanity: But if by this rule one should examine that upstart impudence of naked Breasts, with that other apish trick of Patch'd Faces, it would put men of sober thoughts to great amazement, when they shall find a new-born Law of Custom to have defaced the reverend old Law of Nature; I would ask whether these barings of the breasts and shoulders, are the loop-holes for chastity to look out at, or rather are they not the sally-ports of *Venus*? and the amorous darting places, from whence *Cupid* at advantage discharges his Artillery? Certainly one may believe that *Venus* in her life time (before she put on such Robes of Immortality, as succeeding Poets have since cloathed her with,) would scarce have admitted *Mars* in publick to so open

open an interview. I know their excuse is at hand, 'tis the Fashion, and Fashion is a Custom, and Custom is a Law, or a Nature, or both. But admit it a Custom, and a Fashion, yet it is so far from civil, that the civil Heathens would from all Ages downward have abhorred it, even to jealousy: the Persian and Turkish women hardly daring to let the Sun peep upon their faces: and to those our Ladies, whom Custom hath inured to such a posture and degree of Nakedness, to think it no apparition of dishonour, to say the least, if it be not an affront to virtue, I dare say, 'tis a strange dissembling of it; and at the least it is an Innovation, and a meer piece of refined Barbarism, as if it were done in a design to facilitate an accommodation with those American Ladies in the Court of K. *Atabalipa* or *Pocahuncas*: and having once landed there, it may hazard them upon a shrewd prospect of Heresie, and by degrees, and insensible insinuations, hint them upon the dangerous approaches of brutish Adamitism: so natural it is for Error, to beget Error and transmit it self from bad to worse, and of Phantastical, to become dogmatical: as we see Evils, ripen with time, in time Scabs grow Botches, and Snakes become Serpents.

4. Now for that other new trick of pouncing the face with an atome imagery of Patches: It hath so much of Monster and prodigy in it, that it is a hard matter to resolve it into its original principles, or describe it in its first rise: Whether

ther it be, that in these warlike times, *Venus* in a frolick of kindness, or an amorous sympathy with those late Masculine sufferers, is pleased to put on her servant *Mars* his skars: or rather did it arise from our neighbour Kingdom of *France*, ? and if from thence ( though *France* be fantastical enough ) yet in this we may excuse that Nation, as having taken up the Fashion rather for necessity than novelty, inasmuch as those French pimples have need of a French Plaister. And we know that houses and apparel were first made for need, and after for ornament, and who can tax their witty Pride, which could so cunningly turn Botches into Beauty, and make Ugliness Handsom. Others, perhaps, will drive it farther off, and father it upon the Indies, and so make it another piece of refined Barbarism. The Copy whereof ( taken from that Pagan usage of Printing the Volume of their bodies all over with Apes and Monkeys ) our Ladies here have abstracted to a finer Character, and abridged it into the Title Page of the Face: Herein being much befriended by the ingenious Artizan, whose skilful hand ( far exceeding him that first contracted the Decalogue and *Pater noster* within compass of a penny ) is able to vie wonder it self: He will pass you a Camel through the eye of a Spanish Needle, without a Miracle, and rarifie a Coach and Horses into the dimension of two Fleas; by this means the *Exchange*, (that arsenal of choice vanities)



ties) is furnished with a dayly supply, and variety of beauty-spots; cut out in diminutive Moons, and Suns, and Stars, Castles, Trees, Towns, Birds, beasts, Fish, and all other living creatures, wherewith beauty is turned into a Landskip, and ambitious pride hath in a manner abstracted *Noah's Ark*, yea the Creation it self into a Ladies Cheek, that the concurrence of so many rare perfections, one might say there wanted nothing, except it be that, which *Tacitus* said, was wanting to the accomplishments of *Nero's* Mistress *Poppæa Sabina*: *Cui erant omnia præter bonam mentem*. But from what Countries, or for what causes soever women have assumed this wild custom of Spotting their Faces, and baring their skins, though I dare not in the down-right words of that learned King *James* affirm, *That whoever used it, either was or would be*——Yet in the language of another mighty Emperour, even *Julius Cæsar* himself, I shall not fear to pronounce, *That a chaste woman ought to avoid, not onely fault, but the suspicion too*: and why should a *Lucrece* or a *Penelope* appear in the Dress of a *Cleopatra* or a *Messalina*; and we know who hath bidden us abstain from appearance of evil. But if no personal resentment of honour can perswade them to self-reforming; in the next place, (with submission) I should think it worth the care of those in Power, to mortifie such an upstart humour by a Law: In all ages, and all places it hath been the wisdom of States to suppress Innovations, where;



whereof the Turks and Persians are to this day exceedingly jealous : and therefore will indure no change of manners or habits ; and *Plato* of old was so strict , that he would not admit so much as a new Tune , or a Jig to be Sung in his Commonwealth , lest it should stir up new humours in the people , to the disturbance of the Laws , and unsettling the Government : But absolutely forbids young people to change their fashions at pleasure. And no less commendable was the care of the old *Romans*, in appointing their *Censores morum*, whose Office it was to punish and restrain all excesses and exorbitancies in Fashions, Habits, and Behaviours. The disusage whereof, perhaps is no small encouragement to the Luxury and looseness of these times. And how well it were to revive such a Magistrate in good earnest , we may remember how good use the late Lord Chief Justice *Cook* made of it, though but in a jest : In a time when most of our English Gallantry of both Sexes, was so far infected with the Jaundies of yellow starch'd Bands and Cuffs, he found out a quaint invention, to execute that odious Innovation at the Gallows, by commanding the common Hangman to do his office in that Equipage. And for these later phantasticalities (sith the weakness of this Discourse cannot hope to master them) we shall so far cooperate with his Lordships Note , as to bequeath them to the same Fate : it being but just, that what began with Vanity should end with Infamy.



*A Letter from a Gentleman to a Scholar, unto whose tuition he commits his Son.*

*Worthy Sir :*

**M**Y long observations, and the fame from many others of your vertuous deportment in the world, and especially of that sound integrity, found in you, in that profession which you spend your time, hath easily overcome my reason, and confirmed my judgement, that you are the fittest of all other, to whom I, as an indulgent Father, commit the tuition of this my little Son, of whose instructions in the wayes of vertue, now in his tender years, I am, as nature binds me, no less provident of, than of his vyands, since I do certainly know, that without the one the other will but foster a lump of rudeness, producing nothing but the sad effects of our original deprivation. Education therefore the Nurse of Youth, and life and honour of after years, I do hereby on his behalf earnestly sollicite, from you, whom I have oft observed to give life to your precepts by your own good example; to particularize in any thing which tends to the Education of Youth, an enemy to your dayly and prosperous performances; yet that love I bear to my Son, and my earnest care for the bettering of his better part, will plead my excuse, if I shall only tell you, that

to

to have his first age watered with the wholesome and sound doctrine of fearing God, and reverencing his Superiours, will felicitate his life here and very much comfort him in the expectation of that hereafter; To which end, I would have his tender Soul dayly pressed with the solid and constant principles of Christianity, which being well ingrafted, will serve as a Shield against all destructive temptations, and by Gods assistance make him a Conqueror, over all those solicitous affections which proceed from nature depraved. In the Moral Vertues, I do desire he may be instructed, in that his thoughts may be vertuously inclined to act what's congruous to right reason in every relation which it shall please God to fix him in: All which, the towardliness of his nature, I hope will facilitate, especially meeting with that aptness of Doctrine, which your industry doth dayly infuse; to which I seriously desire a blessing from God, and so rest,

*Your very Loving Friend,*

A. B.

*His Answer.*

*Sir :*

**I** Received yours, together with your little Son, and do very much blesse God that I find so pregnant and ample care for his good Education, heartily wishing it may be a president to many others, who seem so far from desiring it, that

They think neither God nor Nature doth tie them  
to further regard of their Children, than to af-  
ford them food and Raiment : but how far that  
care falls short of what is required from Parents,  
I appeal to the sad effects thereof, prophaneness  
towards God and his Religion, and the dayly  
breach of all Laws of civil society ; to abstruse all  
which as far as in me lies, I have alwayes thought  
it my duty, and such a charge, that if I should  
fail in the performance, I cannot with any religi-  
ous or reasonable thought expect other than an  
heavy plague from that divine hand, which in  
Justice cannot suffer so great an offence to lie un-  
punished. Let others of my profession think as  
legally of their charge as they please, imagining  
that their gain ought chiefly to be considered, and  
their own case preferred before that efficacious  
sedulity and vigilancy which is required ; yet their  
lazy example shall ( I trust in God ) never sway me  
otherwise, than with all care possible to avoid it.  
And truly I conceive my conscience will remain  
the clearer and much labour in Repentance for so  
great and fearful omission will be saved ; the con-  
tent which my soul doth receive from the contem-  
plation of my performances in the duty of my  
profession, is, if nothing else should be offered,  
sufficient satisfaction. Your desire Sir, of your  
Sons early teaching to fear God, I shall with all  
possible diligence promote, and with my utmost  
endeavours, season his youth with the Precepts  
of Vertues Moral, to the end his life may be hap-  
pily comfortable to himself, and opportunely  
prove

Letters.

prove good example for others to move by  
wherein Sir, you shall not fail to find me faithful  
who am,

*Your servant in what I may,*

A. B.

---

*A Letter from a young Scholar to his Sister,  
intimating his good success in  
election of a Master.*

*Dear Sister :*

**M**Y Fathers care in placing me with such a  
Master, doth much rejoyce me, especially  
in that he is a very godly man, and doth daily in-  
struct us how to fear God, I pray you tell my Father  
and Mother that I am very well used, both for my  
Learning and Diet; and return them many thanks  
for their great charge, which I know I do stand  
them in for my Learning and being abroad; My  
Master is very careful of us all, that we use not  
ill company, of some untaught boyes here in the  
Town, and that we come not in danger by waters.  
I received your last Token, for which I many times  
thank you, and will ere long requite it, in the mean  
time I rest,

*Your very loving Brother*

S.H.

*Her Answer.*

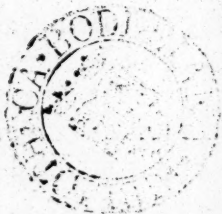
*Loving Brother :*

**I** Received your Letter, and did acquaint my  
Father and Mother with what was contained

*Letters.*

it, and they seemed much to rejoyce at their  
good hap, in placing you with such a careful Ma-  
ster. I hope you do not lose time, but imploy it  
both to my Fathers comfort and your own good.  
Learning will be no burthen, and if all things else  
fail you, it may serve instead of them, and main-  
tain you like a man; Therefore I hope you will  
obey your Master to follow his directions. My  
father doth very much desire that you may profit  
and proceed in Learning, for he doth intend you  
shall go to the University : my Uncle doth much  
admire he hath not heard from you, and therefore  
a Letter to him would be very welcome. My Co-  
zens remember them to you, and desire to hear  
from you : So I rest

*Your loving Sister*



H. H.

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*Prover-*

# Proverbia Anglo-Latina

## Ordine Alphabetico.

Proverbs in Latine and English, set down in Alphabetical Order, for the encouragement of Youth, and the better attaining to their Latine.

### A

*Ab alieno periculo fias cautior.*  
Learn to beware by other mens harme.

*A bonis disce bona.* From good men learn good things:

*A capite ad calcem.* From the head to the foot.

*Accidit in puncto, quod non speratur in anno.* That happens sometime in a minute, which doth not in a year.

*Ad amussim.* To a hairs breadth.

*Ad cardida tecta columbe.*  
Doves flock to fair houses.

*Ad græcas calendas.* When two Sundayes come together.

*Aedificat domum, & non habitat.* He builds a house, and dwels not in it.

*Amicus certus in re incertâ cernitur.* A friend is best tried in adversity.

*Ardua via virtutis.* The way to virtue is rugged and uneasy.

*Asinus asino, sus sui pulcher.*  
The crow thinks her own birds fairest.

*Asperius nihil est humili, cum surgit.* Set a beggar on horseback, and hee'l ride apace.

*Avarus semper eget.* A covetous man is alwaies in want.

*Aut Caesar aut nullus.* Either a King or a beggar.

*Auri sacra fames.* The hunger of gold is even to some sacred.

*Aberras à scopo.* You are wide of the true mark.



*Abundans cautela non nocet.* Great caution profiteth much.

*Alium silere quod voles, primus file.* Tell a secret to none.

*Arator stiram tenens, hallelujah cantat.* A man may serve God when he labours in his calling.

*Argento respondent omnia.* Money answers all things.

*A verbis ad verbera.* But a word and a blow.

B

*Bellua multorum caput est vulgus.* The common people is a beast of many heads.

*Bellum dulce est inexpertis.* War is sweet to them that never tried it.

*Beneficia in arenâ, maleficia in memoria.* Good turns are soon forgot, but bad turns are alwaies remembred.

*Bilinguis non credendus est.* A double tongu'd man is not to be believ'd.

*Bis dat qui cito dat.* He gives twice that gives when there is need.

*Bona fortune fortuita.* The goods of fortune are subject to chance.

*Boni balenis similes, apparent rari nantes.* Good men are like whales in the ocean, which swim but here and there.

*Bulla est vita humana.* Man's life is but a bubble.

C

*Cantabit vacuus coram latrone viator.* He that has least, lives merriest.

*Cedant arma togæ.* Let arms give place to the gown.

*Charitas incipit à seipsâ.* Charity begins at home.

*Cælibem vitam agens, agit cælestem.* He that leads a single life, leads a heavenly life.

*Comes facundus in viâ pro vehiculo est.* A pleasant companion in the way, is as good as a Coach.

*Commoditas omnis sua fert incommoda secum.* Every commodity has some discomfort:

*Consilium malum consultori pessimum est.* Ill counsell is worst to the counsellor.

*Cucullus non facit monachum.* Fine cloaths are not signs of a wise man.

*Cultus neglectus virum decet.* A careless dress best becomes a man.

*Cura facit canos.* Care brings many gray hairs.

D

*Dextræ insidet industria fortune, frugalitas sinistra.* Industry is fortune's right hand, and frugality her left.

*Dies diem trudit.* One day thrusts on another.

*Disce bene vivere & mori.* Learn to live and dye well.

*Disce à sapientibus, quò sis melior: à stultis quò cautior.* Learn of wise men to be good, but of fools to be wary.

*Diu deliberandum quod faciendum semel.* A man should seriously consider what he can do but once.

*Dolus an virtus quis in hoste requirit?* In an enemy we consider not whether the conquest be by craft or valour.

*Dos optima, uxor benè morata.* A good conditioned wife is the best portion.

*Dulciss ex ipso fonte bibuntur aquæ.* The sweetest water is drunk at the fountain head.

*Dum salute frueris, caveto morbum.* Keep thy self well, whilest thou art well.

E

*Ebrietas hominem exuit.* Drunkenness unmans a man.

*Ebrio non est fidendum.* No trusting to a drunkard.

*Eget verè qui sibi necessaria denegat.* He may be truly said to want, who denies to himself necessaries.

*Ego & Rex meus.* I and my

King. Cardinal Woolsey's proud speech.

*Emit charè, qui solvit animam.* He buys dear that pays his soul.

*Emori per virtutem præstat, quam per dedecus vivere.* Better to dye nobly, than to live basely.

*Errare humanum est, perseverare diabolicum.* 'Tis of humane frailty to erre, but 'tis devilish to persevere in it.

*Erronea conscientia necessariò peccat.* An erroneous conscience necessarily sins.

*Exitus acta probat, finis non pugna coronat.* The end proves and crowns the work.

*Exitus acta probat.* The end is the tryal of every action.

*Ex pede Herculem.* Hercules is known by his foot.

F

*Facilis descensus averni.* The way to hell is easie.

*Facile est (ut canem cædas) invenire baculum.* It is an easie matter to find a staff to beat a dog.

*Facile est inventis addere.* 'Tis easie to add to what is already invented.

*Fama est præstantior auro.* A good report is better than gold.

*Fas est & ab hoste doceri.* Instruction

frustration is good, though  
it come from an enemy.

*Festina lente.* Do things with  
deliberation.

*Felices sanè sunt isti ( quoad  
hanc vitam ) qui nunquam  
aut mutuari, aut adulari co-  
guntur.* They are happy  
( as to the concerns  
of this life, ) who are ne-  
ver driven either to bor-  
row or flatter.

*Finis belli pax.* Peace is the  
end of War.

*Fontes ipsi siccant.* Sometimes  
fountains themselves are  
dried up.

*Fortuna opes auferre, non ani-  
mum potest.* Fortune may  
deprive me of riches, but  
not of my mind.

*Fraus & dolus, &c.* read *Pa-  
trocinari.*

*Fraus & dolus nemini patroci-  
nare debet.* Fraud and de-  
ceit ought not to patro-  
nize any man.

*Frangenti fidem, fides franga-  
tur eidem.* To him that  
breaks his trust, let trust  
be broken.

*Noni nulla fides.* We must  
not judge of men by their  
looks.

*Frustrà fit per plura, quod fieri  
potest per pauciora.* In vain  
is that done by more,  
which may be done by  
fewer.

*Furor arma ministrat.* Fury  
finds arms.

*Futile ne fide.* Trust not a  
babler.

## G

*Galeatum serò duelli pœnitet.*  
Bought wit is best.

*Generalibus specialia derogant.*  
A particular exception al-  
ters a general Rule.

*Generosus animus vulgaria  
spernit.* A generous mind  
scorns baseness.

*Gladius armorum princeps.* The  
sword is the King of wea-  
pons.

*Grex totus in agris, unius porci  
scabie cadit.* One scabbed  
sheep infects the whole  
flock.

## H

*Habenti dabitur.* Much shall  
have more.

*Hiluo librorum.* An indefati-  
gable student.

*Herculis induit columnas.* He  
undertakes a task beyond  
his power.

*Hercules in bivio.* He's at his  
wits end, and knows not  
whether to go.

*Hodiè mihi, cras tibi.* What  
befalls me to day, may be-  
fall you to morrow.

*Homo factus ad unguem.* He's  
a man every inch of him.

*Honi so't qui mal y pense.* Ill  
be to him that evil thinks.

*Humani generis pars una nescit  
quomodo*

*quomodo vivit altera.* Half the world knows not how the other half liveth.

I

*Stultus piscator sapit.* The burnt child dreads the fire.

*Ille dolet verè, qui sine teste dolet.* He mourns truly, that mourns in secret.

*In multiloquio non deest vanitas.* In much talking, not little vanity.

*In medio consistit virtus.* Virtue is in the midst.

*Ingenij largitor venter.* Hunger breeds wit. *Petr.*

*Ingratum si dixeris, omnia dixeris.* Call a man ungrateful, and you call him the worst you can.

*Inter arma silent leges.* Laws are silenc'd by arms.

*In vino veritas.* Drunkards confess the truth.

*Irritas crabrones.* It is not good to wake *gates* asleep.

*Is qui bene latuit, bene vixit.* He lives well, that lives privately.

*Jura inuenta metu.* Injust Laws were for the wicked, not for the good.

L

*Laus proprio sordit in ore.* It is sordid for a man to praise himself.

*Lingua amicus.* A friend

from the teeth outward.

*Lis litem ferit.* Multiplying of words breeds a brawl.

*Lupus in fabulâ.* Here's the man we talk of.

*Lupina societas.* Unsociable company, where some take all the pains, and others run away with all the gains.

M

*Magis illa juvant, quæ pluvius emuntur.* Those things which cost most, are commonly most esteemed.

*Malorum elige minimum.* Of two evils, chuse the least.

*Malè parta, malè delabuntur.* Ill got, ill spent.

*Ma'è imperatur cum regit vulgus duces.* That's an ill government, when the common people rule their King.

*Malus pater, malè facit.* An evil father doth ill.

*Manus manum fricat.* One hand washeth another.

*Medio tutissimus ibis.* The golden mean is the best.

*Moriendi mille figura.* There is a thousand waies to dye.

*Mora trahit periculum.* Delays are dangerous.

*Muli multa sciunt, sed autem nemo.* Men understand many things, but few understand themselves.

Mut-

*Multorum manibus grande conatur opus.* Many hands make light work.

*Multa cadunt inter calicem, supremaque labre.* Many things happen between the cup and the lip.

*Mutatis temporibus, mutantur et homines.* Men change with the times.

N

*Ne quid nimis.* Too much of one thing is good for nothing.

*Necessitas aliquando cogit ad illegitima.* Poverty causeth bale things.

*Nemo sibi nascitur.* No man is born to himself.

*Ne plus ultra.* He is come to his farthest.

*Ne sutor ultra crepidam.* Let not the cobbler go beyond his last.

*Nescit vox missa reverti.* A word once spoken is not easily recalled.

*Noceat empti dolore voluptas.* Pleasure bought with sorrow is a mischief.

*Non est ad astra mollis e terris via.* The way to heaven is very unpleasant.

*Non quod non feritur, sed quod non laeditur, invulnerabile est.* That is invulnerable, which is not hurt, not that which is not smitten.

*\*Non semper arcum tendit A-*

*pollo A*pollo himself sometime idle.

*Non minor est virtus quam querere, parva tueri.* 'Tis as much pains to keep things as get them.

*Non magna loquimur, sed vivimus.* 'Tis better to live, than talk well.

*Non poena, sed causa, facit martyrem.* 'Tis not suffering, but the cause that makes a martyr.

*Noscete ipsum.* Know thy self. *Nullum ad nocendum tempus angustum est malis.* To wicked men, no time comes amiss to do mischief.

*Nunquam prospere succedunt res humanae, ubi negliguntur divina.* We never thrive well in the world, when we neglect our duty to God.\*

O

*Omne nimium vertitur in vitium.* Every excess is a vice; or, too much of one thing, &c.

*Omnis homo mendax.* Every man is a liar.

*Onne tulit punctum qui miscuit utile dulci.* He hits the nail on the head, that mixeth profit with pleasure.

*Omnia cedunt temporis, et tempus eternitati.* All things yield

yield to time, and time  
to eternity.  
*Omne crede diem tibi dilux-  
isse supremum.* Think eve-  
ry day thy last day.  
*Portet mendacem esse memorem.*  
A liar had need have a  
good memory.

P  
*Paupertas comes ignaviae.* I-  
dleness causeth pover-  
ty.

*Paupertas non est de genere  
malorum.* Poverty is no  
crime.

*Pax quaeritur bello.* Peace is  
procured by war.

*Pœna ad paucos, terror ad om-  
nes.* The punishment  
reaches but to a few, but  
the terror to all.

*Plures occidit gula quam gla-  
dius.* Intemperance has  
slain more than the  
sword.

*Plus valet unius orando, quam  
mille pugnando.* One man  
may prevail more by  
prayer, than a thousand  
by fighting.

*Probitas laudatur & alget.*  
Virtue is commended, but  
we let her starve.

*Proximus sum egomet mihi.*  
Charity begins at home.

*Præstat esse Prometheum quam  
Epimetheum.* 'Tis better  
to prevent, than repent.

*Præstat mortuum esse, quam  
ignave vivere.* Better is a  
dead man, than a person  
that spends his time idly,  
and lives an unprofitable  
member of the Common-  
wealth.

*Publica privatis, & sacra  
profanis præferenda.* The  
publick is to be preferred  
before the private, and  
Religion before secular af-  
fairs.

Q  
*Qualis vita, finis illa.* As thy  
life, so thy death.

*Qui quid in buccam venerit.*  
He speaks any thing that  
comes first.

*Qui non vetat peccare, cum  
possit, jubet.* He who pro-  
hibits not sin when it lies;  
in his power, does com-  
mand sin.

*Qui medicè vivit, miserè vi-  
vit.* He that lives by con-  
tinual physick, never  
wants misery.

*Qui sentit onus, sentire debet  
& commodum.* The la-  
bourer is worthy of his  
hire.

*Qui non habet in ære, luat in  
corpore.* He that hath no  
money, let him be pu-  
nished in body.

*Qui genus jactat suum, aliena  
laudat.* 'Tis a foolish  
thing to brag of ones de-  
scend or birth. *Quod*

*Quod fuit durum pati, meminisse dulce est.* That which is grievous to suffer, is pleasant to remember.

*Quod merito pateris, patienter ferre memento.* Remember to bear that punishment patiently, which comes deservedly.

*Quod tibi fieri non vis, alteri ne feceris.* Do as you would be done by.

### R

*Regis ad exemplum totus componitur orbis.* All follow when the King leads.

*Rex non habet in regno suum parem.* The King hath no equal in his Kingdom.

*Rex legibus solutus est.* The King is free from the Laws, that is, otherwise than to be directed by them, not to be punished by his Subjects for transgressing them. \*

*Ridet stultus verberatus.* The fool laughs when he is beaten.

*Rigorem juris emollit equitas.* Equity softens the rigor of the Law.

### S

*Sal sapit omnia.* Salt savours all things.

*Sanguis Martyrum est semen Ecclesie.* The blood of

Martyrs is the seed of the Church.

*Sapientis est cernere ubi parcendi, & ubi spargendi.* It is a great part of wisdom, to know when to spare, and when to spend.

*Scelera non intrant casas.* Poor men live secure.

*Semel in anno ridet Apollo.* The Gods make merry once a year. \*

*Semel prestat quam semper.* Better once than always.

*Semper aliquid presta, ne te ignotum inueniat Diabolus.* Be always doing somewhat, least the Devil find thee idle.

*Sera est in fundo parsimonis.* It is an ill time to begin to spare, when a man has no more to spend.

*Siccis omnia dura Deus proposuit.* God hath propounded difficult things to the wise. *Hor:*

*Silentium consensum arguit.* Silence gives consent.

*Solamen miseris socios habuisse dolorum.* 'Tis a comfort to have companions in misery.

*Sopor lethi consanguineus.* Sleep is cousin-german to death.

*Sublato Episcopo, tollitur Rex.* No Bishop, no King.

*King James I. Motto Summa*



English and Latin Proverbs.

*Summa cadunt subito.* Men in great places fall on a sudden.

I

*Tallionem reddam.* You shall have like for like.

*Tempora mutantur, nos & mutamur in illis.* The times are changed, and we are changed in them.

*Terras astræa reliquit.* Justice is fled up to heaven.

*Tribus consistit hujus vitæ felicitas; 1. Rectâ intentione. 2. Corpore salutari. 3. Crumena plenâ.* Our felicity

\* in this life consists in three things; 1. A good conscience. 2. A healthfull body. 3. A full purse. \*

*Tutum præsidium integritas.* Honesty is the best policy.

V

*ubi dolor, ibi digitus.* Where the sore is, there the finger will be.

*Ville suum cuique est, nec voto vivitur uno.* So many men, so many minds.

*Veni, vidi, vici. Cæsars motto* I came, I saw, I overcame.

*Veritas temporis filia.* Truth is the daughter of time.

*Veritas non querit angulos.* Truth seeks no corners.

*Via lucis inter cruces.* Afflictions bring men into the right way.

*Video meliora probôque, deteriora sequor.* Men commend good things, but follow bad.

*Vincenti dabitur.* The Conqueror carries it.

*Virtus mille scuta.* Virtue is instead of a thousand shields.

*Virtus sola nobilitas.* Virtue is the only nobility.

*Vita est avidus, quisquis non vult mundo secum pereunte mori.* He's greedy of life, that would be willing to live when all the world is dead.

*ultra posse non est esse.* No man can go beyond his power.

*un Dieu, un Roy, un cœur.* One God, one King, and one heart.

*Vox, & præterea nihil.* Nothing but tongue. \* *Ecce*

*Voluptatis commendat rarior usus.* Pleasures are the sweeter, the seldomer used.

*ut in utero præparamur vile, sic in hac vitâ præparamur utero.* As in the womb we are

are prepared for life: so  
in this life we are prepa-  
red for the womb, viz,  
the grave.

*ut redimas corpus, ferrum pa-*

*tieris & ignes. A man will*  
lose all to save his life.  
*Vultus indicat hominem. A*  
mans countenance be-  
trays him.

**H**Abet omnis hoc Voluptas,  
Stimulis agit furentes;  
Apiumque par volantum  
Vbi grata mella fudit,  
Fugit, & nimis Tenaci  
Ferit Icta corda morfu.

All pleasures are but sad,  
And in their end are mad;  
As the angry Bee, that which it's wandring (Slight,  
From fragrant flowers sipt, converts the spight,  
So pleasures leave a grief within the brest,  
Not to be cur'd, but by a blessed Rest.

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An

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**An Alphabetical Table, explaining the Words and Terms of all Sciences, Arts and Learning, most frequently used in the several Titles and Names of Books, according to their Subjects they treat of; with the examples of many men, famous in the following Sciences.**

**A**

**Aaron**, a High-Priest, brother to Moses. Also of that name was a great Emperour of the **Siracens**.

**Abaddon**, a destroyer.

**Abiss**, a bottomless p t.

**Abj. & d**, cast away, being vile, base, and good for nothing.

**Abjudicated**, given by judgement from one to another.

**Abjuration**, a denying, or renouncing by Oath.

**Ablution**, a washing away.

**Abolished**, taken away.

**Abortive**, untimely born.

**Abrogate**, to undo, or null a thing.

**Abstracted**, Shortened; or one Book tak n out of another.

**Abstruse**, hidden, secret, not easily understood.

**Abridgements**, shortening of any writing by contracting together the marrow and best of it, whether in Divi-

nity, History, Law, or any other Science.

**Abbetter**, to uphold another in that which is evil.

**Aburd**, an improper speech.

**Abandon**, to forsake, to cast off, to leave at randome.

**Abash**, to make ashamed.

**Abequitate**, to ride away.

**Academy**, a University, as Oxford or Cambridge for England, or any publick great School.

**Acceleration**, a hastening.

**Accent**, Tune.

**Accessary**, which wittingly hideth an offender.

**Accession**, addition.

**Accomodate**, to make fit, to apply.

**Accost**, to draw near to one.

**Accumulate**, to heap up.

**Accurately**, cunningly done.

**Acquiesce**, to rest satisfied.

**Acquire**, to get, or to procure.

**Aquitall**, freeing one from an office.

**G**

**Acte;**

# A TABLE.

- Acre**, Land fourty pole in length, and four in breadth.
- Acrimony**, sharpness.
- Aetroned**, horned.
- Action**, a deed, or doing of a thing.
- Asterels**, a woman-doer.
- Acuminate**, to whet, or sharpen.
- Action**, is the form of a Sute, or right of Prosecution of a thing that is due to any one.
- Adjournment**, a term of Law, when any Court is disallowed and appointed to be kept on some other time, or at any other place.
- Alienate**, to alter the property of any thing, to sell.
- Arch**, the chiefeft Court belonging to the Bishop of Canterbury.
- Adamant**, a Diamond, the hardest of all stones.
- Adamorism**, a loving dearly.
- Adequate**, to make level.
- Adiliated**, adopted for a Son.
- Adherent**, which cleaveth to a thing.
- Adjunct**, a qualitie joyned to another thing, as heat to fire.
- Adjure**, to bind by oath.
- Administer**, to dispose of a dead mans goods.
- Admiral**, a great Officer at Sea, having the command of the Kings navy.
- Adriatick Sea**, the gulph of Venice.
- Advent**, the coming of certain weeks before Christmase.
- Adverse**, contrary, or against.
- Adulation**, flattery.
- Advocate**, one that pleadeth for another.
- Adumbrated**, shadowed forth.
- Alvowzen**, right of a Baroa to present to a spiritual benefice.
- Addecimate**, to take Tythes.
- Adust**, burnt.
- Administration**, a managing of any business.
- Ad-unguem**, at his fingers ends, perfectly.
- Aestivate**, to summer in a place.
- Affable**, courteous in speech.
- Affect**, to love.
- Affectation**, love of vain-glory.
- Affiance**, trust, confidence.
- Affinity**, kindred by marriage.
- Affluence**, plenty, abundance.
- Africa**, the south part of the world.
- Affrick-bird**, a coward in fine clothes.
- Agent**, a helper in business.
- Aggregate**, to assemble together.
- Aggravate**, to make a fault worse and worse.
- Agarick**, a kind of mushroom or toad-stone.
- Agony**, a torment of body and mind.
- Agility**,

**Agility, nimbleness.**  
**Agitable, moveable.**  
**Agitate, to toss, jog, or shake.**  
**Agnation, kindred by the fathers side.**  
**Aggressor, a setter upon.**  
**Agnize, to acknowledge.**  
**Agrestical, rude, rustical.**  
**Ajax's shield, a sure defence.**  
**Aid, help, a king of marble white.**  
**Alps, high mountains between France and Lombardy.**  
**Alacrity, cheerfulness.**  
**A-la-mode, after the French fashion.**  
**Allayed, free from trouble or sorrow, vanish'd away.**  
**Almoner, an Officer in the Kings Court.**  
**Alcoron, the Turks Law.**  
**Allegation, proof of a matter.**  
**Allegory, a dark sentence.**  
**Alliance, league of friendship.**  
**Alien, a stranger born, an outlandish-man.**  
**Alloes, a precious wood used in physick.**  
**Altercation, an angry reasoning, or wrangling.**  
**Altitude, height.**  
**Alchemy, the art of distilling, or drawing quintessence out of mettals by fire, separating the pure from the impure, setting at liberty**

**such bodies as are bound and imprisoned, and bringing to perfection such as are unripe; of which Paracelsus, Doctor French, with many others, have most learnedly written.**  
**Alimony, a yearly allowance from the Husband to the wife, being parted; of which you may read sufficiently in the womans Lawyer.**  
**Amand, to send one away.**  
**Amazonian, women belonging to Scythia, of menly courage**  
**Amber, a hard yellow gum, whereof beads are made.**  
**Ambergrease, the spawn of a whale, good for the brain.**  
**Ambiguity, doubtfulness.**  
**Ambrosia, the meat of the Gods.**  
**America, the west part of the world, found out by Americus Vespeticus.**  
**Amit, to send away.**  
**Amort, dead.**  
**Ample, great, or large.**  
**Amicable, friendly.**  
**Amercement, a punishment by the purse.**  
**Amulet, a thing hanging about the neck, of great preserving.**  
**Anagram, an invention by altering the place of letters in ones name.**  
**Analysis, a resolution in doubtful matters.**

# A TABLE.

**Analysis**, resolution in doubtful matters.

**Anathematize**, where the Church delivers over to the Devil. (portion.

**Analogy**, correspondence, or proportion.  
**Anchoress**, a Religious woman living solitary.

**Animadversion**, a marking.

**Anniversary**, from year to year.

**Annulet**, a thing hung about the neck.

**Annull**, to make void.

**Antagonist**, an enemy.

**Antidote**, a medicine against poison. (colour.

**Antimony**, a stone of a silver

**Antecedent**, that which goeth before.

**Anticipate** to prevent or take before another.

**Antichrist**, one against Christ.

**Antipathy**, a disagreement of qualities.

**Antiquate**, to make old.

**Anxiety**, carefulness, sadness.

**Anatomy**; The incision, or cutting up the body of man or Beast as Chirurgions do to discover the substance, actions and use of every part.

**Dr. Read Dr. Harvey** like wise Cook and Parry have largely written upon that subject.

**Annotations**, Paraphrases, Commentaries.

**Anonymus**, a book without the Authors name, a the who's duty of man, D. and Student,

**Anthologic**, treating of Herbs

and Flowers Gerrard, and Parkinson.

**Antiquities**, treating of things past famous were Sir Henry Spelman Richard Verstegan Mr. Selden and now Master D. gdale living. (ney.

**Annuity**, yearly payment of money.

**Analecks**, Crumbs of meat.

**Anatocism**, taking use upon use

**Anarchy**, when the people want a King. (case.

**Apoplexy** a dangerous disorder.

**Aphorism**, a short sentence expressing the properties of a thing

**Apophthegm**, a thing presented at some solemn time.

**Apoge**, the point farthest from the center of the earth.

**Apology**, an excuse.

**Apoplexy**, the dead palsy.

**Apostacie**, a falling from the faith

**Apostle**, one sent as a messenger

**Apothegm**, a quick short and witty sentence to note.

**Apparition**, an appearing or vision. (ing.

**Appellation**, a calling or naming.

**Appendix**, one thing that depends upon another.

**Appeal**, a removing a cause from an inferior Court to a higher.

**Apprehended**, taken by force.

**Appropriation**, right to a thing

**Apophthegms** brief and pithy speeches or sentences, of any renowned personages; as Sir Francis Bacon, do elegantly shew.

**Appose** to pour upon hand.

# A TABLE.

Arbitrement, an agreement made between two parties.	Atchivements, things gained, by valour.
Arbitrator, a Judge, chosen to end controversies.	Atlantick Sea, part of the mediterranean Sea.
Ardent, vehement, burning hot.	Atomo, a small thing that cannot be made less.
Argent, silver, sometimes white	Atonement, quietness
Aristocracy, a Government where the Nobility bear the sway	Att. ch. tel y. hards on. (guilty
Arrogancy, Pride of heart.	Attainted, convicted, found
Arsenall, a store house for Armo y or ships.	Attempt, to try, and endeavour.
Artick pole, the North-pole of the world.	Attestation, a witness g.
Artist, one skilled in Arts.	Attribute, to be low or g ve.
Architecture, the Art of devising framing or drawing; in Building. (bering.	Attributes, proper ties belonging to one. (row.
Arithmetick, the art of numbers.	Attition, repentance or sorrow.
Arraigne, to make guilty.	Attourney, he that by consent taketh charge of another mans business.
Articulate, to set down Articles, distinctly.	Attainder, a conviction or proving one guilty of a capital offence.
Asperate, sharpness.	Atabalipa, King of Peru in America.
Aspect countenance.	Attenuate, to make lesser.
Aspiration, a breathing.	Attournment, the paying of any small piece of money by a Tenant.
Assassinate, to murder and rob privately in the high way.	Audacity, boldness, courage.
Assayer, an officer of the mint.	Auditor, an officer of a court.
Assent, a yielding or agreeing to any thing.	Averment, a term in Law.
Affertion, an affirming or avouching the truth of a thing.	Aversion, a disliking, a turning away.
Assign, to appoint.	Auricular, spoken in the ear.
Assistance, help.	Aurora the morning.
Assumfit, to undertake a thing for consideration.	Avowries, a law term, to justify the lawful taking of a distress from any man.
Astringent, a binding.	Avaritious Covetous
Ast. ology, a science which tells the reasons of the Stars and Planets motions, and foretells things to come.	Auspicious luckie.



# A TABLE.

**Axiome**, a *Maxime* or sentence allowed to be true.

**Axis**, a direct line passing by the Center through a *Globe*

**Aye**, for ever

**Azure**, a fine blew Colour.

**Azyme**, unleavened, unmingled.



**Balm**, a medicine for a green wound.

**Banded**, gathered into a fashion.

**Baptize**, to wash.

**Barbarisme**, rudeness in speech or behaviour, outrageous cruelty.

**Bards**, ancient Poets.

**Battery**, a beating against or assailing.

**Barter**, exchanging ware for ware.

**Bastard**, is he that is born of any woman not married.

**Bequest**, or legacy

**Bale**, woe or sorrow.

**Bash**, a Noble-man, or great Commander under the Turk.

**Beatitude**, blessedness, or happiness.

**Belial**, signifying a wicked, naughty person.

**Bellitude**, fairness

**Benevolent**, loving or friendly.

**Benigne**, gentle, courteous.

**Bequeathed**, left as a legacy.

**Bereft**, deprived of.

**Berry**, a dwelling house, a Lord of a *Mannours Court*.

**Besyen**, trouble.

**Betroth**, to make sure, to promise one in marriage.

**Brizeus**

**Brigandine**, a Coat of defence.

**Bearn**, (in the North) for a Child, *Barn*.

**Bibacity**, immoderate love of drink.

**Bibliopolist**, a Book seller.

**Bifront**, having two foreheads.

**Bissextile**, leap year, which is every fourth year

**Blankers**, white furniture.

**Blain**, a bile

**Burrough**, not a City, but a Town incorporate

**Brigade**, a body of Souldiers

**Britain**, containing England and Scotland.

**Brachigraphy**, a short hand of writing, as a letter for a word

**Braces**, in building it signifyeth the pieces of timber

**Bacephalus**, Alexanders great horse

**Buzzard**, a great Hawk or Kite

**Budge**, a kind of fur of a kid in other Countries.

**Basse**, a Bast like a Bull, with a long main, breeding in the woods of Germany.

**Bozara**, a City of Tribulation:

Cal.

**C** Alculated, reckoned or  
cast up.

Cœlebe, Batchelour.

Califie, to warm

Calocity, hardness

Calvary, a place, for dead  
mens bones.

Calumniate, falsly to ac-  
cuse.

Candidly, meekly.

Canon, a Law.

Canonize, to pronounce one a  
Saint.

Cantation, singing.

Captive, led away priso-  
ner.

Carol, a Song.

Carpe, to check, or re-  
buke.

Castrated, gelded.

Cavern, a Cave in the  
earth.

Caveat, a warning.

Cautious, wary.

Caxicate, indispose.

Casulist, one that writes or  
is well seen in Cases of Con-  
science.

Catalogue, a Role of Names  
or Register of a Cataloging of  
Books.

Catarrhe, a Rheum.

Celcitude, highnesse.

Celebrate, to do a thing in ho-  
nour of one.

Cement, mortar, lime.

Censure, opinion, judge-  
ment.

Certificate, a writing aver-  
ring the truth.

Ceruse, white-lead

Chancellour, a Chief Offi-  
cer in a Spiritual Court:  
Also the Lord, or Chief Judge  
in the Chancery.

Character, the form of a let-  
ter.

Charter, a writing of privi-  
ledges.

Charnetz, a grain dying scar-  
let.

Chivalry, Knighthood.

Chymistry, the Art of dis-  
solving Mettals, and of  
extracting the quintessence  
out of any thing. Doctor  
Currer, an approved Au-  
thor in the Art of Chymi-  
stry.

Chyromancy, Palmestry,  
a kind of Divination pra-  
ctised by looking on the  
lines or marks of the  
hands, an art still in use  
among Fortune-Tellers, E-  
gyptians, and Jugglers.

Chyrurgery, we commonly  
pronounce it Surgery, it  
signifieth originally, the work  
of the hand.

Chyrography, the exact de-  
scription of some Kingdomes,  
Countreys or particular Pro-  
vince of the same.

Circumlocu;

Circumlocution, over-speak-  
ing.

Circuition, compassing a-  
bout.

Clandestine, cloſſe, ſecret.

Clarity, Nobleneſſe, Clear-  
neſſe.

Clause, a ſhort ſentence.

Clemency, gentleſſe

Cleopatra, an Egyptian  
Queen.

Climate, a portion of the world  
between north and ſouth.

Clinches, conceits.

Classical, moſt approved au-  
thors, whether divine or  
humane, ſuch as tend to e-  
dification.

Calumniate, falſely to ac-  
cuſe.

Contingent, accident beid=  
eth.

Coaction, conſtraint.

Coadjutor, a fellow-helper.

Congulate, to turn to a curd.

Coaſting, a ſailing from one  
coſt to another.

Coercive, compelling.

Coeſſential, of the ſame eſſence  
or ſubſtance.

Collegiate, belonging to a  
Colledge

Cognizance, a knowing a  
thing judicially.

Colliquintida a Rine of wild  
gourd.

Collacrimate, to weep  
with.

Colon, a mark at a ſentence

not fully ended, as thus ( : )

Comma, a point made thus  
(,) in writing.

Commemorate, to rehearſe, or  
make mention of.

Commence, to enter as a-  
ction.

Complacency, agreeable-  
neſſe.

Compact, agreement, a bar-  
gain.

Compeers, companions.

Compendium, a ſhort way,  
a brief method.

Comport, to compoſe the ge-  
ſture.

Compunction, grief, or re-  
morſe.

Community, fellowſhip in  
partaking together.

Commutation, a changing.

Compensable, able to recom-  
pence, or make amends for.

Complacency, delight, pleaſure  
joy, fellowſhip in

Compile, to make, frame, ſet  
together or compoſe.

Conventicle, a little Aſſembly

Conciſe, brief, ſhort.

Conclave, private roomes, par-  
lour, or cloſſet.

Concordancy, agreement

Concatenate (concateno) to  
chain or link together.

Congratulate, to rejoyce in  
another's behalf

Congruous, agreeable.

Conjugal, belonging to wed-  
lock.

Con-

**Connive**, to wink at.  
**Connex**, to knit together.  
**Consanguinity**, kin by blood.  
**Constitute**, to appoint or ordain.  
**Consul**, a chief officer at Rome.  
**Contemplation**, a pondering and thinking upon.  
**Contingent**, casual, by chance.  
**Contract**, bargain.  
**Contribute**, to give with others.  
**Contumacy**, stubbornness, disobedience.  
**Contumely**, disgrace, reproach.  
**Convent**, to bring one before the judge.  
**Conversion**, a turning from evil to good.  
**Convicted**, found guilty.  
**Convocate**, to call together.  
**Cooperate**, to work together.  
**Corporation**, a body politick.  
**Corrigible**, which may be corrected.  
**Cotrode**, to grow asunder.  
**Corallary**, addition, overplus, or surplusage.  
**Creditor** which lends, or trusteth money or wares.  
**Credulity**, easiness of belief.  
**Creyar**, a piece of fine linnen worn about the necks of *Siamers*; and now by *Gentlemen* riding.  
**Crescent**, a terme in *Heraldry* the figure of a half Moon,

**Crispe**, curled.  
**Critick**, a hard censurer.  
**Cubit** a measure from the elbow to the end of the finger.  
**Culpable**, faulty, blameable.  
**Cupidity**, desire, covetousness.  
**Cynical**, doggish.  
**Cyren**, mermaid.  
**Cyrus King** of *Persia*.  
**Compensate**, requite.

D

**Debase** abase.  
**Debellate**, to weaken.  
**Decad**, the number of ten.  
**Decipher** to find out the meaning of a thing strangely written.  
**Decision**, end of a matter in controversie.  
**Declaim**, to speak ill of.  
**Decoct**, to boyl, to seeth.  
**Decretals**, Ordinances decrees.  
**Deduct**, to take away, or abate.  
**Defatigate** to make weary.  
**Default** an omitting what we ought to do.  
**Define**, to declare or describe.  
**Defunct**, dead.  
**Degenerate**, to turn out of kind.  
**Degrade**, to take away holy Orders.  
**Dehort**, to dissuade to the contrary.

Deda-

# A TABLE.

Delacrimate, to weep.  
 Delectation, delight.  
 Delegate to Assign, or send  
 in Commission.  
 Delude to deceive.  
 Demaine, the Lords manor  
 house.  
 Demeanour, behaviour.  
 Demise, to give, or grant.  
 Democracy, a free State, a  
 people ruling themselves.  
 Denizon, a stranger born,  
 made free by letters patent.  
 Denounce to threaten, to give  
 warning.  
 Deplorable, to be lamented.  
 Deportment, behaviour in  
 carriage.  
 Deposition, an oath, or de-  
 posing from authority.  
 Depraved, corrupted.  
 Depress, to keep down.  
 Deprivation, a loss of a  
 thing.  
 Derogate, to impair, dimi-  
 nish or take away.  
 Defection, a moving or cut-  
 ting off.  
 Design, to appoint or in-  
 tend.  
 Desipiate, to wax foolish.  
 Despicable, despised, ac-  
 counted as nothing.  
 Detect, to discover or dis-  
 close.  
 Deterred, discouraged.  
 Detract, to slander, to speak  
 ill of.

Detriment, loss, hinderance,  
 harm.  
 Devastation, a wasting.  
 Devest, to uncloath.  
 Devoir, endeavour.  
 Devolve, to rowl down.  
 Devoted, vowed, bounden.  
 Dexterity, nimbleness.  
 Dexterously, quickly.  
 Deprecation, a diverting  
 Gods judgement, by prayer.  
 Distracted Mad.  
 Dialectical, belonging to Lo-  
 gick.  
 Dialling, of or pertaining to  
 the making and ordering of  
 Dials, many being famous in  
 this so rare an Art.  
 Dialogues, the discoursing of  
 two men or more in writing  
 or words, as Erasmus and  
 Corderius Colloquies.  
 Dicker, ten bids of Leather.  
 Dictate, a thing given to  
 write.  
 Diffuse, spread abroad.  
 Diffidence, distrust.  
 Digested, set in a dew.  
 Digression, a passing from one  
 thing to another.  
 Dimension, true measuring  
 the bigness, of a thing.  
 Diminutive, little, or small.  
 Dire, fierce, cruel, terrible.  
 Disanul, to disallow.  
 Discipline instruction learn-  
 ing.  
 Disclaiming, disowning.  
 Disconsolate, comfortless.

Discuss,

# A TABLE.

Discuss, to examine, debate.

Disfranchized ones freedom lost.

Dictionary, in Greek is called a *Lexicon*, a Book wherein hard words and names, are mentioned, and unfolded.

Disgust, to dislike.

Dislocation, a displacing.

Dismall, grievous, terrible.

Dismantle, too uncloath, to unfurnish.

Dissert, to dispute in matters.

Dissipate, to scatter abroad.

Distillation, liquors dropping or dissolving by degrees.

Divert, to turn aside.

Divination, a presaging or foretelling of things to come, belonging to Astronomers.

Divulge, make known.

Docible, apt to be taught.

Doctrine, instruction for edifying.

Document, lesson.

Dogmatical, which is held in some opinion.

Dogmatical, of, or pertaining to a seat, or opinion.

Dominical, belonging to the Lords day.

Donary, a gift.

Doughty, strong.

Dowager, a widow Princess.

Dollar, a Dutch piece of Coin

about 4 s. and 4 d.

Dolorous, Grievous painful.

Dram, the eighth part of an ounce.

Dormant, sleeping.

Dregging, a dusting with powder.

Drollery, jesting.

Dramatick Poetry that which is publickly acted upon the Stage as Comedy and Tragedy.

Dubious, doubtful.

Dulcid, sweet.

Duplicate, double.

Duration, a long continuance.

Durify, harden.

Dusky, obscure, dark.

Duel, a fight between two with their seconds standing by, prohibited by Proclamation, and discountenanced by Voetius, Sir Francis Bacon, and divers other learned writers.

Dyspathy, evil passion or affection.

Dyspepsie, ill digestion of meat in the Stomack.



**E** Bony, black timber, good for many purposes, especially for looking glasses.

Ebriety, drunkenness.

Eclipse, the Sun being darkned.

Eclogs, shepherds Poems.

Edifice,

# A TABLE.

- Edifice**, a frame or building.
- Eden** an Hebrew word signifying Delightation or a place of pleasure and delight.
- Efficacious**, able, powerful.
- Effusion**, powering forth.
- Egression**, a going out.
- Eject**, to cast out.
- Elaborate**, laborious, taking great pains.
- Elevate**, to lift up.
- Elcctuary**, a medicine mixed with sy ups and powders.
- Elegant**, fine, new.
- Elegie**, a mournful song.
- Elocution**, utterance, eloquence in speaking.
- Embellish**, to make beautiful.
- Emblem**, a picture, some things to be learned by it.
- Emanuel**, God with us.
- Emit**, to send forth.
- Emphasis**, a plain signification of ones mind.
- Emplead**, to sue one.
- Emunctories**, certain kernel-places in the body.
- Empiricke**: an unskilfull Physician.
- Enamour**, to be in love with.
- Enormities**, crimes, or offences.
- Enterlude**, stage play.
- Enthusiasmes**, poetical fury.
- Enhaunce**, to raise the price of a thing.
- Ephast**, a number to find the age of the Moon by.
- Ephah**, a measure of ten pottles.
- Ephy**, a measure of five pecks.
- Ephod**, a holy garment worn by the high Priest.
- Ephemerides**, Books wherein daily acts are Registered, a Journal or diary.
- Epidemical**, the plague, or other diseases.
- Epilogue**, end of a play.
- Epithalmy**, marriage triumphs.
- Epithite**, an addition, as excessive pride.
- Epigrams**, short Poems upon several kinds of subjects; as Owens and Sir Thomas Moores for example.
- Episcopacy**, of, or belonging to a Bishop.
- Epitaphs**, inscriptions or writings set upon a tomb.
- Equinoctial line**, the Sun coming twice twice a year, the 11th. of March and the 11th. of September maketh the length of the day and night equal.
- Equipage**, fashion.
- Equivalent**, equal value.
- Eradicate** to pull up by the roots.
- Erudition**, learning. (our)
- Eruption**, a violent breaking.
- Escheator**, an officer in the Exchequer, that certifieth what belongs to the King.
- Essence**, the substance of a thing.
- Essoyne**, when a man by leave may absent himself from a Court.
- Essays**, trials or endeavours; Sir Walter Rawleigh, Sir



Francis Bacon, and Richard Braithwait Esq. having written upon them.

**E**streate, a copy taken of any writing. (sphere.

**E**therial, belonging to the

**E**tymology, a true exposition of heavenly words.

**E**xtenuate, to diminish or lessen

**E**vacuate, to empty.

**E**vaporat. on, smoke or vapors.

**E**version, in overbrowsing.

**E**vitab. le, able to be avoided.

**E**voked, to call forth.

**E**xaggerate, to increase or amplify a matter.

**E**xaltation, a lifting up.

**E**xan. imate, to amaze, to dishearten.

**E**xcommunicate, to thrust one out of an Assembly.

**E**xcre. scency, a wen swelling.

**E**xempl. fie, to declare a thing at la g<sup>e</sup>, to alleadg. examp<sup>l</sup>.

**E**xempt, free from any thing.

**E**xercitation, use, practice.

**E**xhale, to cast out a breath or fume.

**E**xhibit, to give, to present.

**E**xhilarate, to make merry.

**E**xigent, a strait, a hard pinch.

**E**xodus, a going out.

**E**xordium, the being of a matter

**E**xorbitances, things above order, rule, or measure.

**E**xonerate, to unburthen.

**E**xpatriate, to enwid. en, to enlarge.

**E**xplication, the unfolding, or

discovering of a thing.

**E**thnick, a Heathen.

**E**xtraction, a drawing out, also a descending from such or such a family. (on str.

**E**xtrinsecal, outward, or on the

**E**xtruded, thrust out.

**E**xult, to rejoyce.

**E**xundation, an overflowing.

**E**xuperation, an excelling or surpassing.

**E**xustion, a burning.

**E**yebite, to bewitch by the ey<sup>e</sup>.

**E**zekiel, the Prophet, signifieth seeing the Lord.

F.

**F**abulous, false, as a lie.

**F**ac. tious, very pleasant.

**F**acile, easie.

**F**ables, wherein beasts and trees are feigned to speak; Aesop excelling all others in writing of fables.

**F**actious, troublesome contentious

**F**acilitate, to make easie.

**F**aculty, power, ability.

**F**acundity, loquence.

**F**allacious, deceitful.

**F**anatick, mad, lunatick, yf. au. tick, having vain apparitions

**F**arce, to stuff.

**F**acination, an eye biting, or bewitching by the eye, or by the force of imagination.

**F**ate, destiny, chance.

**F**atigate, to make weary.

**F**aulconry, Hawk managing or the art of keeping hawks; famous were Mr. Birt, Mr. Turberville, and Mr. Latham.

F.

**Fealty**, an oath taken of Tenants to be true to their Lord.

**Feaver bectick**, that burns one inwardly, and makes cold without.

**Fecundity**, fruitfulness.

**Fell**, a skin.

**Fencemonth**, a month wherein Does do fawn.

**Fencing**, the art of using and handling weapons useful and necessary for all Gentlemen.

**Fesiment**, a gift, or grant of any honours.

**Feracity**, plenty, and abundance.

**Ferocity**, fierceness.

**Fervent**, hot.

**Fiction**, a feigning, or invention.

**Figment**, a lye.

**Figurative**, which serveth for the representation of another thing.

**Fire-works**, shews or pastimes made upon the Land or water by fire, treated of by Dr. Bates.

**Fishing**, the art of Angling, or catching and ordering of fish, discoursed upon by Mr. Isaac Walton, and Mr. Taverner.

**Flux**, an issue of blood.

**Folid**, the full breadth of the Paper, being but two leaves in the sheet.

**Fomentation**, assuaging.

**Foppery**, folly.

**Forestall**, to set afore anothers shop or stall, to hinder light.

**Formality**, an observing of good order.

**Formidable**, cruel, fearful, to look on.

**Fortitude**, strength.

**Fortification**, making strong a Town, to keep out the enemy.

**Foster**, to cherish.

**Fraction**, a breaking off.

**Fraternity**, brother-hood.

**Frication**, rubbing, or chafing.

**Frigidity**, coldness.

**Frontispiece**, a title graven in brass set at the beginning of a Book.

**Future**, things to come.

6

**G Abbing** lying.

**G Galen**, a famous Physician.

**Gambages**, large leather cases, or stirrups to keep the legs clean in riding.

**Gaging**, the measuring of vessels for wine or Beer.

**Garbe**, custom or fashion.

**Garboyle** a great rude noise.

**Gargarisme**, a liquor to wash ones mouth.

**Gehenna**, hell.

**Generosity**, courage, nobleness of mind.

**Genitals**, the privy members of any living creature.

**Genius**

**Genius**, a good or bad Angel, the soul.  
**Gentiles**, all that are not converted to Christ.  
**Geomancy**, divination by circles in the earth.  
**Genealogie**, a description of ones lineage stock or pedigree, as that which is most commonly bound before Bibles.  
**Geography**, a description of the earth, by its parts and its limits, scituations, inhabitants, Cities, Rivers, fertility, and other observable matters; vide Thorography and Cosmography.  
**Geometry**, an art of due proportion, consisting in lineaments, forms, distances & greatness; famous in this art were Euclid and Dr. Wybra.  
**Germanity**, brotherhood.  
**Gests**, noble acts, commonly of Princes.  
**Geules**, in heraldry a red Vermilion colour.  
**Glee**, mirth, joyfulness.  
**Gloss**, a short exposition of dark sentences.  
**Golden number**, a number to find out the feast of Easter.  
**Golgothi**, a place of skulls.  
**Gordion knot**, a knot that cannot be undone.  
**Gratuity**, a gift given freely, a reward.  
**Graduate**, one that takes his degree in the University.

**Gratulate**, to shew ones joy in anothers felicity.  
**Graunge**, a village, a farm, a lone house in the countrey.  
**Graving**, belonging to the art of Calcography or cutting Effigies or fancies in copper, in which art are famous Mr. Farthorn, Mr. Lambart, Mr. Hertechs, and Mr. Leggain.  
**Gubernate**, to govern.  
**Guerdeon**, a reward.  
**Gynophilus**, a lover of women.  
**Gypsation**, a plaistering with mortar.  
**Gyration**, fetching a great compass.  
**Gysarme**, a weapon with two Pike's at the end.



**H**Aberdupoise, a weight of sixteen ounces;  
**Hability**, handsomness.  
**Hags**, spirits of Hell.  
**Hanlet**, a village in the countrey;  
**Harmony**, delightful musick of many notes.  
**Haubergeon**, a coat of Mail.  
**Hawking**, vide Falconry.  
**Heben**, dull, blunt.  
**Hecatomb**, a sacrifice where in were offered a hundred beasts.  
**Heluean**, wine, Claretwine;  
Hence.

# A TABLE.

**Hench-man**, a Page of Honour attending on a Prince.  
**Hunt**, to catch, or lay hold on.

**Heibage**, pasture for cattl.

**Hercules**, the Son of Jupiter, a man famous for strength, he slew the Dragon, and got the golden Apples.

**Heroes**, great noblemen.

**Hesper**, the evening star.

**Hesperides**, the Garden where Hercules got the Apples.

**Hests**, commands, or decrees.

**Heterodox**, a contrary opinion to what is generally received.

**Hexameter**, a verse of six feet.

**Herauld** an Officer to proclaim peace or war.

**Herbary**, Gerrard and Parkinson, most famous in describing all kind of herbs. vide Botannicks.

**Hide of Land**, seven bundred acre.

**Hierarchy**, an holy order of Angels.

**Hieroglyphick**, a mystical representation properly by sculpture.

**Hilarity**, mirth.

**Hippocrates**, a famous Physician.

**Homer**, a Grecian Poet.

**Humanity**, the nature and condition of man, also

gentleness, mildness.

**Hydrography**, description of waters.

**Hyperbolicall**, above all belief, or swifter than thought.

**Hysteron Proteron**, cart before the Horse.

I

**Iaculation**, a darting, casting of darts.

**Idea**, the form of any thing conceived in the mind.

**Ides**, eight dayes in every month.

**Jeopardy**, hazard.

**Jests**, conceits and inventions for making of mirth, as the reading of Scogins and Archees jests.

**Jewelling**, the art of cutting and setting of jewels in which M<sup>r</sup>. Giffard was very ingenious: besides many others being very dextrous.

**Ignominious**, shamefull.

**Iliads**, a book writ in Greek by Homer of the destruction of Troy.

**Illustrate**, to make famous.

**Illiberal**, covetous, base.

**Intestine**, in the bowels.

**Imagery**, carving or painting

**Imbellishments**, ornaments:

**Imbroil**, to make more obscure.

**Imbrued**, stained.

**Immaculate** undefiled.

Im-

Immence, unmeasured.  
 Immunity, freedom, liberty.  
 Immutable, constant un-  
 changeable.  
 Impaire, to lessen.  
 Imparadized, to enjoy all true  
 contentment.  
 Imparity, unlikeness.  
 Impeach, to hinder, to harm.  
 Impensable, without re-  
 ward.  
 Impetuous, violent.  
 Implore, humbly to request.  
 Impost, custom.  
 Imprecations, curses.  
 Improperations, reproachings.  
 Impropriation, Ecclesiastical  
 living, coming by inheri-  
 tance.  
 Impugne, to resist or assault.  
 Impunity, lack of punish-  
 ment.  
 Inadulable, that will not be  
 flattered.  
 Incendiary, which setteth any  
 thing on fire.  
 Inclusive, which containeth.  
 Incongruous, absurd, dis-  
 agreeable.  
 Incorrigable, that cannot be  
 amended.  
 Inculcate, to repeat a thing  
 often.  
 Inculpable, blameless.  
 Induction, a running in, a  
 meeting together.  
 Indefatigable, not to be  
 tired.

Indefinite, obscure, not de-  
 termined.  
 Indemnity, pardon, escaping  
 without punishment.  
 Indeprecable, that will not be  
 entreated.  
 Indigent, needy, beggarly.  
 Indignity, unworthiness.  
 Individual, not to be parted  
 as man and wife.  
 Indecible, which cannot be  
 taught.  
 Induce, to bring in.  
 Indulgence, gentleness in suf-  
 fering.  
 Indurate, to harden.  
 Ineffable, not to be spoken.  
 Inexpiable, which cannot be  
 satisfied for.  
 Infamy, disgrace.  
 Infatigable, that cannot be  
 wearied.  
 Infatuate, to besot.  
 Inferre, to bring in by way  
 of argument.  
 Infestuous, noisom.  
 Infirme, weak.  
 Inflammation, a hot angry  
 swelling.  
 Infect, to bow, or make  
 crooked.  
 Influence, a flowing power  
 of planets and Stars.  
 Infringe, to break.  
 Ingots, a wedge of fine  
 gold.  
 Inhibit, to forbid.  
 Inherent, abiding in a thing.

Inhospitable, not fit for entertainment.

Innovations, changes.

Innate, natural.

Innavigable, not to be sailed in.

Innominal, not to be named.

Innoculate, to graft.

Insanable, not to be cured.

Inscrutable, not to be searched.

Insculp, to engrave, or cut.

Infection, a declaration, or long continuance.

Infociable, not fit to keep any company.

Inspection, a looking into.

Insinuation, a cunning speech to get into ones favour.

Inspire, to breath into.

Instauration, a repairing.

Instigate to provoke.

Instinct, a natural inclination.

Institute, to appoint.

Insult, to boast proudly.

Intractable, not to be touched.

Incriminate, to defile.

Integration, a restoring.

Integrity, uprightness, just dealing.

Intellect, the understanding, and other faculties of the mind.

Intemperance, unruly, immoderate eating or drinking.

Intercession, an entreaty in ones behalf.

Intercourse, passing, or sending from one to another.

Interest, right or title, profit made by usury.

Interior inward.

Interlocution, a speaking between.

Interlude, a pastime or play.

Interpose, to busie himself where he needs not.

Interrex, he that governs when there is no King.

Interrogation, the asking of a question.

Interveiw, meeting.

Intimation, a cunning signifying.

Intoxicated, to bewitch, to poison.

Intrifecal, inward.

Introduet, to lead in.

Intumulated, not buried.

Invalidity, weakness.

Inveloped, wrapped in.

Inversion, a turning upside down.

Invest, to cloath.

Umbrate to cast a shadow.

Invocation, a calling upon.

Innured, accustomed to.

Joculatorily, merrily spoken.

Jovinus a famous historian.

Ironically, spoken scoffingly.

Irradiate, to shine upon.

Irregular, contrary to rule.

Igrevo.



# A TABLE.

Irrevocable, not to be called  
back.

Irrogate, to impose.

Itinerate, to journey.

Judca, jury.

Judicious, one that hath great  
judgement.

Julius Caesar, a famous Ro-  
man, the first Emperour of  
Rome.

Juncture, a joyning together.

Juror, a swearer.

Jurisdiction, a lawful Autho-  
rity.

Juvenility, youth.

✠.

**K** Arena, the twentieth part  
of a drop.

Keel, the bottom of a ship.

Kenne, to view.

Kintal, a hundred weight.

Knight-service, a tenure  
where a man was bound to  
bear arms, for the defence of  
the Realm.

Knight, a Title of dignity and  
honour, which worth is il-  
lustrated with divers di-  
stinctions, viz. Knights  
Batchelours, Knights Barro-  
nets, Knights of the Bath,  
Knights of the Carpet, Knights  
of the Garter, Knights of  
the order of St. John of  
Jerusalem, Knights of the  
Templers, or Knight of the

Temple, Knights of the shire,  
Knights Marshall, Knights  
of Calatrava in Spain,  
Knights of the Star.

Kyrie Eleison, in the Greek,  
Lord have mercy upon us.

L.

**L** Aabyrinth, a maze, turn-  
ing in and out.

Lacerate, to tear.

Lacrimate, to lament, to cry.

Landskip, a piece of painting,  
wherein are woods, Rocks,  
houses, Rivers, or the Skie  
painted.

Latitude, the breadth of a  
thing.

Lauril, the bay-tree.

Laconically, shortly, pithi-  
lie.

Lent, the forty dayes fast be-  
fore Easter.

Leconomaney, divination by  
water in a basin.

Legion, of horse and foot,  
6826.

Legislator, a law-maker, or  
giver.

Lemma, argument.

Lendiment, an alluring.

Lenitie, gentleness.

Lenitude, slowness, negli-  
gence.

Lessor, he that letteth.

Levity lightness.

Lesinog saving, sparing.

H 2

Lepid.



# A TABLE.

**L**epid, pleasant, elegant graceful, witty.  
**Libertine**, one of a loose life.  
**Libidinous**, incontinent, full of lustful desires.  
**Lineament**, the proportion of the body.  
**Linial**, downright line.  
**Liquation**, a melting.  
**Literate**, learned.  
**Liturgy**, the publick service of the Church.  
**Local**, of or belonging to a place.  
**Locusts**, grasshoppers, and such like vermine.  
**Logick**, the art of reason.  
**Longanimity**, patience, long-suffering.  
**Loquacity**, much talk and babbling.  
**Lorrel**, a devourer.  
**Lossel**, a crafty fellow, a lout.  
**Lotion**, a washing.  
**Luctation**, struggling.  
**Lubrick**, slippery.  
**Lucifer**, the morning star, also an Arch-devil.  
**Lucible**, that which is light of it self.  
**Lucrece**, a Roman dame, who being ravish'd killed her self.  
**Licreate**, to eat ravenously.  
**Luxury**, riot wantonness.  
**Library**, a study of books.  
**Lucubration**, night study.

**Lydford Law**, whereby first a man is hanged, and afterward indited.  
**Lyrick**, verses, or songs upon the harp.

M.

**M**achevalize to practice cunning and subtil policy.  
**Macrate**, to soak in water, to make clean.  
**Macrology**, long or tedious talk.  
**Maculate**, to spot, or blemish.  
**Magick**, enchantment, sorcery.  
**Magnanimity** boldness, nobleness of heart.  
**Magnificence**, honour stateliness.  
**Mainprize**, the taking one out of prison, security for his forth coming.  
**Malediction**, cursing, ill speaking.  
**Malignant**, envious, spiteful.  
**Mandare**, to command.  
**Manna**, white, much like C rander seed.  
**Mansion**, a dwelling house.  
**Manuscripts**, things orally written with the hand, not printed, but kept in writing for particular uses.  
**Marches**,

# A TABLE.

**Marches**, bounds lying betwixt two countries.

**Maritane**, bordering on the Sea.

**Mars**, the heathen god of battle.

**Masculine**, mankinde

**Mature**, ripe.

**Maugre**, in despite of ones heart.

**Maxims**, true and general rules either in Divinity Law, or Physick.

**Maxime**, a true and general rule.

**Material**, which hath matter or substance in it.

**Meanders**, crooked turnings.

**Mechanism**, the learning of handy-craft trades.

**Mediocrity**, a mean or measure.

**Meliocrity**, a bettering.

**Memorandum**, to remember us of that which we would not forget.

**Memorize**, to recount.

**Mendicant**, begging.

**Meridian**, of or belonging to noon-tide.

**Merit**, desert.

**Mescalina**, an Empress of Rome, an unsatiable woman.

**Messias**, anointed.

**Metaphor**, one word taken for another.

**Metaphysicks**, supernatural Arts.

**Meteor**, snow, hail thunder.

**Method**, a direct way to teach.

**Mattins** morning prayer.

**Maze**, Labyrinth.

**Mimical**, apish.

**Mimick**, a scoffer or jester.

**Midwifry**, of, or belonging to the practice, of the expert midwife, treated upon by Master Culpepper and others.

**Military**, warlike, of, or belonging to war, Colonel Elton, and Colonel Barriff, the two chief in English.

**Miscreant**, an infidell.

**Misprife**, to have a low esteem.

**Mission**, a sending.

**Mode**, fashion.

**Modern**, living now in our age.

**Moloch**, an idol like a calf.

**Monology**, a long tale of little worth.

**Moral**, appertaining to civility, or good manners.

**Morosity**, waywardness forwardness.

**Motto**, a short sentence, a word good Sir Mounseur, in French, Mountebank, one that boasteth on high of his great deeds, deceiving the people.

# A TABLE.

**Metropolis**, the mother City of any Country.

**Musick**, harmony, melody, either by Voice or Instrument.

**Mulct**, a fine or penalty.

**Mummy**, a thing like pitch, the fat of dead men kept by Apothecaries.

**Munificence**, liberality.

**Municipal**, privileges of Laws belonging to Cities.

**Muriny**, a quarrel among Souldiers.

**Mutual**, interchangeable.

**Must**, new wine.

**Mundific**, cleanse, purge.

**Mystical**, hidden, secret.

**Mythology**, an Exposition of Fables.



**N** Ara'is comes, an elegant Mythologer.

**Natural History**, an History of the nature of things, or things deduced from Nature; Pliny and the learned Sir Francis Bacon having written thereof.

**Navigation**, sailing, or the ordering and managing of Ships.

**Napar**, fine linnen for the Table.

**Narration**, a declaring.

**Nectar**, the drink of the gods.

**Necromancy**, raising up of evil Spirits or dead mens ghosts.

**Negotiation**, business in trafficking and trade.

**Nepenthe**, an Herb that expells sadness.

**Nero**, an Emperor of Rome, a cruel man.

**Neutrality**, of neither side.

**Ninny**, a fool.

**Night-mare**, Incubus.

**Noceut**, hurtful.

**Non-residence**, unlawful absence from the place of ones abode.

**Non-suit**, the letting fall of a Suit.

**Novelty**, news.

**Nomenclature**, the numbering of Names, or Surnames of sundry things.

**Nulli-fidian**, of no account or religion.

**Nusceous**, pur-blind.

**Nusance**, any annoyance, or dammage done to a house.

**Nutritment**, nourishment.



**O** Bfuscate, to cloud, or darken.

**Objure**, to bind by Oath.

**Objurgation**, a chiding.

**Oblique**, crooked.

**Obligurate**, to spend in belly cheer.

Obli-

**Obliterate**, to blot out.  
**Obnoxious**, subject to danger.  
**Obsequious**, dutiful.  
**Obsolete**, old, out of use.  
**Obstruct**, to hinder.  
**Obtrude**, to thrust out.  
**Obtuse**, dull, or blunt.  
**Obumbrate**, to shadow.  
**Obesity**, fatness, grossness.  
**Occur**, to meet.  
**Oeconomy**, government of a household.  
**Officious**, serviceable, willing to please.  
**Oligarchy**, the state of a common-wealth where a few persons have all the authority; of which government we of late years have sufficiently tasted.  
**Olympick-games**, solemn games of activity.  
**Omission**, a letting slip.  
**Oppignorate**, to lay to pawn.  
**Oppilation**, stopping.  
**Opponent**, which opposeth or asketh questions.  
**Opprobrious**, reproachful.  
**Oppugn**, to resist.  
**Oppulent**, rich, wealthy.  
**Oratory**, eloquence in writing or speaking, also a place dedicated to prayer.  
**Ore**, gold or silver colour.  
**Ordinary**, a Judge having jurisdiction in Church-matters.  
**Orient**, the East,

**Orifice**, the mouth of a water, or any other thing.  
**Orisons**, Prayers.  
**Orphan**, one that wants Father and Mother.  
**Orthodox**, learned, of a sound judgment.  
**Orthography**, a manner of true writing.  
**Ostent**, a withy.  
**Ostentation**, a boasting.  
**Overture**, an overturning, a sudden change.  
**Ounce**, being the sixteenth part of a pound.  
**Oyer and terminer**, a Commission to hear and determine Causes.  
**Pact**, a bargain.  
**Pagan**, one that doth not believe in God.  
**Palliate**, to cloak, to cover.  
**Palm**, the tree that bears Dates, and no leaves but at the top.  
**Pandect**, a book treating of all matters.  
**Panick**, fear.  
**Pantaloon**, a large Boot-hose top.  
**Paragon**, a beautiful Lady.  
**Paradise**, a Garden or pleasant place.  
**Parallels**, lines at an equal distance, or the comparing one thing with another.  
**Paradigm**, a pattern or example.

**aramour**, a sweet-heart.  
**aramount**, the chief Lord of a Fee.  
**arastite**, a flatterer, or trencher friend.  
**arist**, likeness.  
**arimony**, thriftiness, good husbandry.  
**articipate**, to partake or have a share in a thing.  
**artisan**, a weapon like a Halberd.  
**arvity**, smallness.  
**asche**, the Feast of Easter.  
**astor**, shepherd.  
**aternal**, belonging to a Father.  
**athetical**, moving affliction.  
**atriarch**, a chief Father of the Church.  
**atrimony**, goods, or lands left by friends.  
**avillion**, a Tent for war.  
**erambulation**, walking about.  
**ecent**, faulty.  
**edantick**, a base ignorant fellow.  
**endene**, hanging downward.  
**enetrable**, ease to be thrust or pierced through.  
**enelope**, a chaste woman.  
**erforations**, little passages.  
**eriwig**, false hair.  
**erpetuity**, everlasting.  
**erspicious**, clear.  
**ervert**, to turn one from good to bad.

**estiferous**, mortal, deadly.  
**etrifogger**, a troublesome make-bate, an ignorant meddler in Law.  
**etulant**, saucy.  
**phantasm**, a Vision, or imagined appearance.  
**harisee**, a sort of Jews professing more holiness than the common sort.  
**hilomathy**, the love of learning.  
**phantastical**, foolish following every fashion.  
**phlebotomy**, blood letting.  
**physiognomy**, an art which teacheth to know the disposition of men by their Faces.  
**perulant**, Contumelious, apt to Affront.  
**peccant**, vitious.  
**philology**, the love of learning.  
**irate**, a Robber at Sea.  
**placability**, gentlese.  
**Plato**, a famous Philosopher.  
**plausible**, that which greatly pleaseth.  
**Plebeian**, one of the common people.  
**Plenary**, full, entire.  
**Plumbeous**, full of lead, heavy.  
**Plenipotentiary**, invested with Power, and Authority, as an Ambassador, or Commissioner from their King, or whom they are sent to treat & determin

- determin with an enemy or other person, such points as are in Commission.
- Pocahuntas, Daughter to a savage King of Virginia.
- Poetaster, a counterfeit Poet.
- Poligamy, the having of many wives.
- Poppæa Sabina, wife to Nero.
- Popular, famous with the common people.
- Portage, carriage.
- Portend, to fore-shew a thing.
- Positive, that which is pronounced.
- Posthume, born after his Fathers death.
- Polyglot, that speaks many languages.
- Pravity, naughty, wicked.
- Precaution, wariness, fore-warning.
- Precipitate, to throw down headlong.
- Precontract, a former bargain.
- Predicament, a different order in the nature of things.
- Predicate, to foretell.
- Prefect, a chief Magistrate.
- Pregnant, witty, apt, forward, or great with child.
- Printning, an Art invented by John Gutttenberg, 225 years ago, and being so useful is still much practised by most Nations in the world.
- Prejudicate, to judge rashly.
- Premunire, a punishment wherein is loss of goods and liberty, baring life.
- Presfufe, foreskin.
- Presage, foretell.
- Presbitery, priesthood.
- Prescience, a knowing before.
- Pressure, an oppression.
- Pretext, a colourable excuse.
- Prevalency, prevailing.
- Prigg, to steal.
- Prodigious, monstrous.
- Product, brought forth.
- Prolix, long, or tedious.
- Prolocutor, one that speaks first or for the rest, a speaker.
- Propaginquity, nearness.
- Propitiation, an appeasing of Gods anger.
- Propose, to offer, to set forth.
- Profelyte, a stranger converted.
- Prologie, the true pronouncing of words.
- Providence, foresight, care.
- Proviso, a condition made in any writing.
- Prowels, strength, courage.
- Promissory, pertaining to a promise.
- Pseudo-martyr, a false martyr.



# A TABLE.

**P**uberty, ripeness, fourteen in men and twelve in women.  
**P**udor, shamefastness.  
**P**olarity, girlishness.  
**P**unctual, one as good as his word.  
**P**urgatory, a place of purging.  
**P**urport, an intent or meaning.  
**P**usill, small.  
**P**ustule, a wheal, or blister.  
**P**utrid, corrupt.  
**P**uerilitie childishness.  
**P**ythagoras, a famous Philosopher, the chief that held the passing of souls out of one body into another.  
**P**yromancy, divination by smoke or fire.

Q.

**Q**uadrant, four-square.  
**Q**uaint, fine, strange.  
**Q**uest, a search and enquiry.  
**Q**uidities, subtil, dark speeches.

R.

**R**abbi, Master, or Doctor.  
**R**adiant, bright, shining.  
**R**abbin, a great Doctor, or teacher.  
**R**adical, of or belonging to the root natural.  
**R**atify, to make thin.

**R**atification, a confirmation or allowing.  
**R**ape, a violent ravishing of a woman.  
**R**esume, to take again.  
**R**ecapitulate, to relate in brief.  
**R**eciprocal, of, or belonging to returning.  
**R**ecognizance, an acknowledgment.  
**R**ecruit, to recover ones self.  
**R**ecusant, which refuseth to do a thing.  
**R**edundancy, an overflowing, abounding, or exceeding.  
**R**efell, to disprove.  
**R**efined, purified.  
**R**eflection, a bowing, or bending back.  
**R**emonstrance, reasons given or shewed.  
**R**efulgent, bright, shining.  
**R**efund, restore.  
**R**egality, authority of a King.  
**R**egulator, he that buyeth victuals to sell within four miles.  
**R**egress, going back.  
**R**espynder, a second answer.  
**R**emit, to forgive, also to send back.  
**R**emunerate, reward.  
**R**epublick, Common-wealth.  
**R**e-



Repugn, to resist.

Resentment, sensible of a dis-  
favour or injury.

Result, to keep back.

Retaliate, to quit like for  
like.

Retract, to call back.

Retribution, a reward or re-  
compence.

Retrive, to seek again.

Retrograde, backward

Revert, to return.

Robustious, strong.

Regicide, he that murdereth  
a King.

Reverse, disanul repeal.

Rhetorick, the Art and Sci-  
ence of Eloquence, or of speak-  
ing well and wisely.

Rigid, hard, stubborn.

Risco, great hazard or danger.

Rubrick, order, or rule writ-  
ten.

Rural, of, or belonging to the  
Country.

Rustication, a dwelling in  
the Country.

Recede, to depart from, to go  
back.



Sabbath, a day of rest.

Sagacity, swiftness, quick-  
ness of understanding or  
sharpness of wit.

Sally-ports, the back or postern  
Gates, Gates to issue out of  
a Fort or Bulwark.

Satiety, fulness.

Satyre, a wild god of  
woods.

Satan, the Devil.

Skeleton, the bones of a man  
without flesh or skin.

Schismatical, erroneous.

Scholastical, learned.

Scheme, brief Tale.

Secular, worldly.

Sedulity, diligence.

Seneca, a stoick Philosopher.

Sermons, discourses in Do-  
miny, explaining some text of  
Scripture, or applying it.

Sewer, one that placeth the  
meat at Table.

Sewers, common channels.

Signal, a sign or note.

Sin, derogating or erring from  
the Law.

Sinister, unhappy, harmful.

Solæcism, a false manner of  
speaking.

Sollicitous, careful.

Sophister, a subtil caveller in  
words.

Sordid, base, filthy.

Species, the different kind of a  
thing.

Speculation, a spying, a con-  
sidering, a deservng.

Sphere, a round circle.

Spleen, the milt, of man or  
beast.

Stanaries, mines of Tin.

Statrocks, a mechanick  
treating about weights  
measures.

Taciturnity, silence.  
 Tallent, a thing given to im-  
 prove.  
 Tollage, Freight or Custom.  
 Tardy, slow.  
 Tarquin, last King of Rome.  
 Tautology, often repeating a  
 sentence.  
 Tenebrous, dark.  
 Tergiversation, seeming to  
 run away but stand to it  
 wrangling.  
 Terminate, to end.  
 Testator, he that maketh a  
 will.  
 Tetragrammaton, the great  
 name of God Jehovah.  
 Tetrarch, a Prince ruling a  
 fourth part of a Kingdom.  
 Theams, sentences whereupon  
 one speaketh or writeth, com-  
 monly given as Exercises to  
 Scholars.  
 Theorick, study, the inward  
 knowledge of a thing.  
 Thrall, bondage, misery.  
 Tinctures, spots or stains in  
 dying.  
 Titulation, a tickling.  
 Tottent, hot.  
 Tranquillity, ease, quietness of  
 mind.  
 Transpiration, breathing out  
 the vapours.  
 Transmute, to change.  
 Traverse, to go across or over-  
 thwart.  
 Trepan, betray.

Truculent, a lewd liver.  
 Trupid, dull, blackish.  
 Tropicke, any Town or City of  
 Trade to bring Wool, Cloth,  
 Lead, Tin, or other Merchan-  
 dize.

Sublime, high and lofty.  
 Subordinate, under another.  
 Subsidy, aid or succour.  
 Subvert, to overthrow.  
 Sulphur, brimstone.  
 Summary, brief.

Superficies, the outside of a  
 thing.

Superlative, highest.

Superfedeas, forbidding.

Surplussage, more than needs.

Surrogate, a substitute.

Surveying, the Art of meas-  
 uring of Lands, woods, or  
 heaths.

Swain, a Servant.

Sycophant, a tale-bearer, a  
 slanderer.

Sympathize, mutually to em-  
 brace each other.

Symptomes, grief following  
 a distase, also, signs where-  
 by to discover the nature of  
 a distase.

Syntax, a joyning together of  
 parts of speech in one con-  
 struction.

T Abernacle, a Tent or  
 Pavillion.

Tri-

